

## CASSANDRA.

## Numb. II.

**T**HE Occasional Letter is not content to spend its Wit and Malice against the Author of the New-Association, but falls upon others, whom he supposes to be of the same Party. And undertakes to Battel them All!

One he does not name, nor his Book neither; but makes what he says an Act of the Party, thus p. 21. By one of their late Books we are all, that are hearty at least for the Principles of the late Revolution, call'd Schismatics, and Foreign Churches Appeal'd to, and Declarations made, That there was no Continuing in our Communion, without Hazard of their Salvation.

Now in the Book which I am Confident he means, there is not, in the first Place, any Argument against the late Revolution. It meddles not with the State-Point. It is wholly an Ecclesiastical Dispute, of the Rights of the Church, with Relation to the Civil Powers in General, without Entering into the Contest of Competitors about that Power.

In the next Place, as to the Point of Schism, he makes it Allowable only in such Cases where there is a Hazard of our Salvation. And is not this more Orthodox and Rational, and more for the Peace and Unity of the Church, than such a slight Notion of Schism, as that we may run into it, for Things our selves own to be Indifferent; and with which we may Comply Occasionally, without any Hazard at all to our Salvation? Yet these Latter he sets himself to justify and Condemn's the Former!

I.  
Several  
Authors  
Reflected  
upon in  
the Occasi-  
onal Letter.  
I.  
One nor  
Nam'd.

The Point that *Author* insists upon is *Lay-Deprivation*. And if I mistake not the *Author* of this *Occasional Letter*, he has express'd himself elsewhere against it. I know not a *Clergy-Man* in *England* that is for it in plain Terms; or wou'd ever wish to see it *Practis'd* again in *England*: Whatever some may say to justify the *Complying* with it, when it is done by an *Irresistable Force*. So that there needed not such an *Exclamation* against that very *Learned Author*.

2.  
Abridg-  
ment of  
Eusebius.

He next fall's upon the *Abridger* of *Eusebius* in the same Pag. 21. and says, That all the Passages which Protestants make use of against Papists, and which are some of them the strongest against them of all Antiquity, are omitted. He names none of them. And the *Abridger* professes that he cannot so much as Guess at what he means. Desires him to Instance and he will be oblig'd to justify himself.

He has put but four *Marginal Notes* of his own to the whole *Abridgment*, and Two of them are against the Papists, one p. 85. upon the Sufficiency of the H. Scriptures; the other, p. 100, concerning the Canon of the Scriptures. That p. 90 is against the Arians. And the Fourth, p. 177, is of the Patient Suffering of the Primitive Christians under their Persecutors, and that they thought not Rebellion a Lawful Remedy, which may be justly reckon'd against the Papists too and their Deposing Doctrine, on account of Religion. But it seems it has Hit some other sort of Folks, who have no worse Word than Popery to bestow [except that of an High Church-Man] And they throw it as a Blind-Man do's his Club, at All who come in their Way.

3.  
Preface  
to the A-  
bridgment.

The next who is attack'd in the same Paragraph is the Author of a Preface or Epistle, before the said *Abridgment*; wherein (says this *Occasional Letter*) there are vile Reflections unjustly cast upon Archbishop Tillotson, and very kind Encomiums upon some of the Great Managers in K. James's Reign, and one of the Chief Champions for a Popish Cause.

As to this last of Encomiums, I can find nothing like it, not a Tittle in that Preface. This is pure Invention, and Slander for Slander-sake! Let this *Author* point it out and name it.

As to the other Part of the Accusation concerning Archbishop Tillotson, he is not once nam'd in all the Preface, nor any Book of his, or any Book at all, in the Place intended. So that



that the *Appliyer* of this to any Body is the *Author* of the *Scandal*. There are indeed some very offensive *Tenets* named, p. 17, 18, wherein the *Truth* of the *Christian Religion* is Highly Concern'd. And that ought to take Place of the Regard we have to any Man. And how more tenderly cou'd it be done, as to the *Author*, than neither to Name him, nor the *Books* where they are to be found? Others might say the same things. But if this *Vindicator* will Put it upon Arch-Bishop Tillotson, he ought then to have justified those *Passages*; or to have shew'd, that they were Falsly Attributed to the *Arch-Bishop*. I desire that neither I nor any *Friend* of mine may have such *Vindicators*! To bring a Man's Name upon the Stage, under an *Accusation*, and then not to say one Word in his *Defence*! I leave it to the *Reader*, whether the *Author* of that *Preface*, or this *Occasional Letter*, has done most Injury to the *Memory* of Arch-Bishop Tillotson?

But be that as it will. Why are these *Books* Charg'd upon whole *Parties* of Men? Unless you will Allow the same Liberty. We must suppose that is intended.

Therefore we have Liberty, by your own Rule, to Charge upon the whole Body of the *Whigs* and *Dissenters*, those *Pamphlets* that come out on their Side; those which Endeavour'd to Defeat the *Succession* of the *Queen*, and bring in the *House* of *Hannover* before Her; or now upon her, to *Supplant* her. Which represent the *House* of *Hannover* as *Enemies* to our *Church*, and fix'd to the *Intrest* of the *Dissenters*. So that the way to make *Court* to them, in time, is, to Set up the *Dissenters*, and Depress the *Church*. And all those *Pamphlets*, which pursuant to this *Politick*, do daily throw out the most Bitter *Invectives* against the *Church* of *England*, under the Name of the *High-Church*; And cry up *Moderation*, that is, as they Explain it, to let in the *Dissenters* to all Places of *Power* and *Trust*; I say, That by the *Rule* here set down, and Practis'd by this *Author*, all these are to be Charg'd upon the *Party*, upon the *Whigs* and *Dissenters*.

And they stand particularly Answerable for their *Observa-* tor, who expressly maintains the *Deposing Doctrine*; makes the *King* but one of the *Three Estates*; Accountable to the other *Two*, or one of them which Represents the *People*; And even *Deposable* by them, to be *Attainted*, and put to *Death* by them.

Or,

II.  
Of Charg-  
ing Books  
upon Par-  
ties.

Observa-  
tor.

Or, to give it you in his own Modest Words, [Vol. 2. Num. 22.] To be Depriv'd of all Power, Imprison'd, Depos'd, and Confin'd to Monasteries, drawn through the Streets, Cut to Pieces, &c. And all this for their Treason against the State. He instances in Nero, who, he says, was attainted of Treason, and Condemn'd to Die. This was bringing the Matter as near as he cou'd to our Royal Martyr; whom these Infernal Fiends call'd a Nero, as their Predecessors did his Master a Beelzebub. And to cut off the Distinction, That the Emperours of Rome were then Elective, but our Kings are Hereditary, he asserts in a following Observer [Vol. 2. Num. 25.] That the Regal Dignity can never be Hereditary; His Reason is, because it is an Office, and Compares it to that of the Lord Mayor or Sheriffs. It is an Affront to Argue with such a Brute. This is only to shew the Maxims of the Party. He endeavours to Prove that our Government was never Hereditary, because the Line of Succession was often Broke, and Usurpations made upon it. But if he had Common Sense, he wou'd have seen, That this is a Proof it was Hereditary, else, the Hereditary Line cou'd not have been Broke. In the Contests of York and Lancaster, both Parties did pretend to be Next in Blood to the Crown. That was the whole Dispute. Which shews that the Hereditary Right was the Rule. He quotes a Statute of Q. Eliz. [Vol. 2. Num. 23.] That the Queen, with and by the Parliament, may Limit the Succession of the Crown; and Imposing Penalties on those who shall Deny that this may be done by Parliament, with the Royal Assent. And the Inferences he draws from it are, That the Parliament may do it, without the King [or Queen] or Against them; and without the Royal Assent: And that it is a Right in the People to do it, which is so far from being Asserted or Implied in the said Statute, that the direct Contrary is the Import of it. He quotes [ibid. Num. 27.] some Acts of Parliament in Scotland, made in the Reign of K. Char. 2. which Assert the Hereditary Right, from the Laws of God, as well as Man; And that no Difference in Religion, nor no Law, nor Act of Parliament, made, or to be made, can Alter or Divest the Right of Succession, and Lineal Descent of the Crown, to the Nearest and Lawful Heirs. And how do's he Answer this? He calls it an Act of the Episcopal Dissenters of Scotland. Was the Episcopal Church Dissenters then? And may they not call other Acts made since, Presbyterian and Whigg-Acts? And so there



there is an End of all *Acts of Parliaments*, if they may be thus Thrown off by any Party that is not Pleas'd with them! Then the Known *Laws* of the Land are no Standard of Right or Wrong, of Just or Unjust; Nor are we to be Determin'd by them! This is the *Doctrin* of these Men, who stand so much for the *Laws*! Who Cry out, The *Laws*! The *Laws*! And yet will be Concluded by no *Laws* which Cross their Humour?

But what will they say to the many *Acts of Parliament* in England, particularly 1 *Eliz. c. 3.* and 1 *Jac. c. 1.* which Acknowledge the Crown of England to be Hereditary, and that *Jure Divino* too? Why? They were *Episcopal Acts* likewise! And of *Episcopal Dissenters* too, who Dissented from the Honest Dissenters! And the Former were *Popish Acts*! What have we to do with them?

But how will they answer their own, even the *Presbyterian Confession of Faith*? Which says, Chap. 23. That Difference in Religion, nay, that Infidelity it self, doth not make void the Magistrate's just and Lawful Authority, nor free the People from their due Obedience to him. Could they Sham at this Rate, and even in their *Confession of Faith*, to blind the Eyes of the World, that they might carry on their wicked Designs? Otherwise let *Observer* try his hand, if he can Salve this from being Rank *Passive Obedience*, and *Jure divino*!

However he will not be out of Countenance! In the same *Observer*, last nam'd, he puts a Case will Frighten the *Presbyterian Loyalty*, and ours too. He says, Was there ever yet a Christian People, who suffer'd a Prince to Wade to the Throne thro' the Blood of his Father? This wou'd indeed be an *Un-natural Succession*. It wou'd indeed! And yet I fancy it not Impossible, that the *Whigs* and *Dissenters* might be brought to Allow, even of This, upon a Valuable Consideration! To Promote the Good-Old-Cause! To turn *Hereditary* into *Elective*: And Mumble *Kings* and *Bishops*!

In the same *Observer*, to shew his Skill in the *Laws*, he says, *Treason* is two fold, either as Committed against the King, as he is Invested with the Executive Power, or against the People, as they are Invested with the Legislative Power. Here the Superior Power is put in the People, and the Supreme which is the Legislative. The Executive is no other than that of an Executioner, who Executes the Sentence pass'd by his Superiors; and he is Accountable to them for his Performance. Thus says the *Observer*

servator in the same Place, *The King of England is the Peoples King; and the Laws of England are the Peoples Laws. That is, Both Made by the People.* Thence he Infers, as before Quoted, That Nero was Attainted of Treason, that Kings may be Depos'd, drawn thro' the Streets, Cut to Pieces, &c. for their Treason against the People!

But he will find no such Nonsense in our Laws, which know of no Treason but against the King. And as has been before quoted in the first Part, Sect. 2. Debar the People, either Collectively or Representatively, from having any thing to do with the Legislative, without the King. And it is made Premunire to Assert it. 13. Car. 2. c. 1. Let the Observator think of this!

But his Fury blinds him, he knows not what makes For or Against what he wou'd be at. He quotes [*ibid* p. 24.] *The Incomparable and truly Honourable Algernoon Sidney* his answer to Filmer, saying thus, He is no King, who assumes the Title to himself, or is set up by a Corrupt Party. Now this is most Incomparable Nonsense, upon his Scheme of Government in the People; unless he can shew, that ever any Party of the People, especially the Prevailing Party, who cou'd set up a King, did call themselves a Corrupt Party! Or, that they were not call'd so, by the Opposite Contending Party! And who is Judge betwixt these several Parties of the People? Is there any other, but Civil War and Destruction, till the one can Conquer the other, and keep them down? The least Draught of Thought, wou'd shew such a Scheme to be Contradiction and endless Confusion!

But who then do's *Algernoon Sidney* allow to be King? None, but he, who according to the Usages requir'd in the Case, is made King. If these be wanting [says he, as here quoted by the Observator] he is neither de Facto, nor de Jure Rex; but Tyrannus sine Titulo. Did Mr. Observator Consider where this wou'd light!

But he grows Bold to Purpose! And having plainly said in many of his Observators, That the Queen had no Title to the Crown, but the Act of Settlement, he Affirms [*ibid*. Num. 86.] That to assert an Hereditary Government in England, is a Squint-Ey'd Reflexion on her Majesty's Title. How now! Is the Observator turn'd Perkinite? Will he Run Counter to the many Loyal Addresses made to her Majesty, upon her Accession; where they



they Acknowledg'd her *Undoubted Right*, as well by *Blood* as by *Law*?

Nor will it serve his Turn, to say, that he meant this only against the *Perkinites*; for that wou'd be no *Reflection* on her *Majesty's Title*, what a *Few Inconsiderable Men* may say! But he *Explains* it, and *applies* to it the *Title* it self, in the *Words* just going before, where he *Expressly Battles* this *Position*, That our *Government* is an *Hereditary Monarchy*. And says to him that *Asserted* it, He can never prove our *Government* to be an *Hereditary Monarchy*, either be our *Laws*, the *Custom* of our *Ancestors*, or our own; the *Act of Settlement*, I am sure, says no such thing, but the *Contrary*; and for this *Man* to assert an *Hereditary Government* in *England*, is a *Squint-ey'd Reflection* on her *Majesty's Title*. This is *Arguing* from the *Thing*; and not from what any *Body* Says of it. And is not a *Squint-ey'd* but a *manifest Reflection* upon her *Majesty's HEREDITARY Right*, and the *General Sense* and *Joy* of the *Nation*, *Express'd* in their *Dutiful Addresses*, wherein they do *Recognize* the same. But these *Gentlemen* think, that the *Addition* of an *Hereditary Right*, do's hurt her *Title*; according to their *Maxim*, and the *Name* of one of their *Treasonable Pamphlets*, *The Worse Title, the better King*.

But as the *Hereditary Right* is acknowledg'd to be *Jur<sup>e</sup> Divino*, in the *Acts* of *Recognition* of *Q. Eliz.* and of *K. Jam. I.* and by the *Tenor* of our *Laws*: So her *Majesty's Title* stands *Firmer* upon that *Foundation* than by the *Revolution Acts*; Wherefore some who stood out all the *Revolution Acts*, and wou'd not *Recognize* *K. Will.* while the *Princess* of *Denmark* liv'd, have Submitted to Her, since She came to the *Crown*. Some do it on the *Foot* of the *Revolution*, others upon her *Hereditary Right*. If *Both* then Centre in Her, it cannot be meant for her *Service* to *Deprive* her of either. But these *Men* wou'd have her stand only upon the *Revolution-Foot*, that they may more *Easily Trip up* her *Heels*.

They *Hate* the *Name* of *Hereditary Right*. Especially which is *Deriv'd* from *K. Charles the Martyr*, or his *Son K. James*. It makes the *Observer* remember the *Whipping* was *Forgiven* him, and the *Hanging* too which he *Deserv'd*, for being *Engag'd* in *Monmouth's Rebellion*; which he will let go to be such, only because it did not *Succeed*! And he has *Pay'd*

his Thankful Return for the Mercy then shew'd him, according to the old Proverb, *Save a Rogue from the Gallows*———

Towards which he has shew'd his *Loving Inclination*, not Obscurely in his *Observer* [*ibid.* N. 13. ] where he does *Summon* his Party to Arms, and says, *I am Resolv'd to get my self and Family Compleatly Arm'd ; I have got already two good Protestant Muskets, and three Basket Hilt Swords, that were us'd at Marston-Moor, Edge-Hill, &c.* These were the Fatal Battles successful to the Rebels against K. Char. 1. which are here Remember'd with Pleasure! And Notice given to be Ready for the like again! To set up Puss ( as they call their *Commonwealth* ) in her Majesty! Which they have begun in Scotland, by the Appearance of Seven Hundred Men in Arms [ for a Beginning ] Giving out *Declarations, Renouncing Q. Ann, &c.* as before is mention'd. And we have Allowance to take Notice of the Behaviour of the *Presbyterians* in Scotland; since this Author has bestow'd so many of his *Observers* upon the *Episcopal Church* there. All which, or any thing else that comes from such an *Infamous Hand*, were not worth any Body's Regard, if he were not set up as the *Cryer and Trumpet* of the Party!

And therefore, I may bring him in as Evidence against this *Occasional Letter*, which Abuses the *Whigs*, in saying that they *disown* their *Calves-Head-Fests*, as if they were *asham'd* of them! And counted those *Profligate Fellows* who frequent them. If that Author be not one of them, he shou'd let them speak for themselves. They will give him no *Thanks* for such *Vindications*!

Their *Observer* [ *Vol. 2. N. 89.* ] calls their *Calves-Head-Fests* by no such Names of *Reproach*, nor *disowns* them at all. But *Laughs* at those who *Object* it, and calls them *Cods-Heads*.

And is far from *Condemning* the *Fact* which they there *Commemorate*. He says of it, *I have so High a Value for the Prudence and Justice of our Fore-Fathers, as not to Condemn any of their Actions for the Common Good.* He adds [ with a Smile! ] but upon good Grounds, which we of this Age can never have in that Particular. How so? Have we not the very *Trial* verbatim? And several yet alive who *Heard* it, and were *Spectators* of the *Bloody Tragedy*? Have we not the *Horrid Indictment*, and the *Sentence*, the *Original* of which is still in Being, with the very *Cursed Hands* to it who *Sign'd* it? Have we not *Bradshaw's Learned Speech*



*Speech upon Passing the Sentence, of the Power in the People, and all the Whig-Principles, which they have Transcrib'd and Repeated ever since? Did not the Observer know this, who has taken all his Doctrines and Arguments out of it, for the most Part, in the same Words? Has not he seen the Tryal of the Regicides, wherein they said all they cou'd for their Defence? And cannot this Cause then be Known?*

But he thinks his Cause too Glorious, not to be own'd Publickly and Above board! He goes on, *We are unkind to our selves, in Censuring the Justice of our Fore-Father's Actions; and thereby do give a Handle to our Successors to Censure ours. Did our Fore-fathers Detruncate the Father? Did not we Depose the Son, and put one more Righteous in his stead? Did we not divest him of all his Regalities, make him a Fugitive on the Earth; and may not Future Ages examine the difference betwixt the Decollation and the Abdication.*

Are not these fine Lectures to be Read to the Nation twice a Week!

1. Here is a Manifest Justification of the Decollation, as he Respectfully calls it!

2. As plain an Arraignment of the whole Revolution, which he makes full as Bad as the Decollation.

3. A Civil Lesson to the Queen, That she is Liable to the same Usage as they Bestow'd upon her Father, or Royal Grand-Father! And to Put one more Righteous in her stead! And we know whom they count Righteous! None that will Maintain the Church of England! Who will Countenance Malignants or High-flyers, either for the Church or the Monarchy! See the Declaration annex'd.

4. The Un-parallel'd Insolence with which they Treat her Majesty, in Trampling so disdainfully upon the Ashes of her Royal Father and Grand-Father. Their Story is too Lamentable to be Insulted, in so Scornful a Manner, and that before her Face, as to Call her Father a Fugitive on the Earth, the very Curse of Cain! And to speak with an Air of Triumph, of De-collating and De-truncating her Royal Grand-Father, calling it Justice, and the Common Good!

And then Minding her Majesty of Edge-Hill, Marston Moor, &c. And Boasting, That the same Protestant Swords and Muskets are Ready to Fight for her — As they did for her Grand-father!

Such Insolence was never offer'd to a Crown'd-Head, while upon the Throne. Which makes it Justly to be Fear'd, that they have something near in View, which is not Good! Pray God Avert.

They made not near so much Hast with her Royal Grand-father, to whom they were Professing and Addressing their Loyalty, till they just had his Head upon the Block.

And they were not Behind in their Addresses to her Royal Father; Calling God to Witness their Sincerity! At the same time they were Plotting to Destroy him! And We had done it sooner [says *Observator*, Vol. 2. N. 84.] if we had an Opportunity of so doing.

Such an Impudent Herald wou'd never be Employ'd, if they were not Ready to give the On-set!

His Character is best taken from himself, who, when one ask'd him what he had to say for all the Monstrous Villanies Charg'd upon him in Fuller's Penitential Confession, cou'd not deny the Fact; and made but a Jest of it, saying, *The more Mischief, the better Sport. And that he lov'd Mischief dearly.*

From this Qualification it was, that he had the Intolerable Impudence, in his *Observator* [Vol. 2. N. 79.] when he was order'd to be taken into Custody by the House of Commons, not only to Banter and Ridicule that Honourable House (knowing what Party he had to Support him) saying, he wou'd drink a Glass of Wine with their Sergeant next May day (when he suppos'd the Parliament wou'd be up) but wou'd not keep him Company this Winter Season, &c. And not only this, but he Endeavour'd what he cou'd to set the Houses of Lords and Commons at Variance, upon his Worthy account, and Threatens them withal, saying, *So that if the Lords do not Insist on their Privilege, as I am now their Servant, &c.* He tells what the Nation will Suffer by it! And he Insults over the House of Commons, as his Servants, saying, *I have now two Members in the House of Commons, Representing my Person. These Commonwealth Principles make Men Insolent, and to Forget all Deference and Regard to their Superiors; every Man looking upon himself as the Original and Maker of Kings and Parliament! And above them!* As he says, in the same *Observator*, *Their Power is deriv'd from the Native Right of the People, which Authorizes them to make Laws, to Settle the Succession and Limitations of the Crown; every King or Queen*



*Queen of England has her or his Political Essence and Being from Parliament, &c.* It is astonishing that Men shou'd be so far given up to *Delusion*, as to Argue against the plain Matter of Fact which they see before their Eyes! For is it not *Demonstration*, that the quite *Contrary* to this *Republican* Notion, is the Fact with us? *Viz.* That the *Parliament* has its *Political Essence* and *Being* from the *King* or *Queen*? Can the *King* then have his *Being* from *Them*? Who call'd that *Parliament* which made the first *King*? Do the *Freeholders* who *Vote* for *Parliament Men* derive that *Power* from the *People*, and not from the *King's Charters* to them? When did the *People* agree to give up their *Power* into the *Hands* of such and such *Freeholders*; and *Excluding* all others, tho' of *forty* times their *Estates* and *Interest* in the *Kingdom*? Who have of these *Freeholders* to wear their *Liveries*, and *Clean* their *Shoes*!

But tho' there is neither *Sense* nor *Reason* in these *Schemes*, and that they are against *Fact* too; yet, as the *Observer* says of himself, there is *Mischief* in them; and that *delights* him! And too many others of his *Party*. Tho' I am satisfy'd several of them are led *astray* thro' *Weakness* of *Judgment*, or not giving themselves *Time* to *Consider* and *Examine*.

Of this *Natural Inclination* to *Mischief* and *Lying*, the *Observer* has given another *Notable Instance*; in that when he was in the *Secret* of that *Godly Murderous Design*, of *The Shortest Way* with the *Dissenters*, he lent all his *Might* to carry on the *Fest* (as they call it, since it was *Discover'd*) and in his *Observers*, *Charg'd* it Home upon the *High-Church*. To raise the *Mob*, if they cou'd, upon the whole *Church*; or leave *Them* to distinguish as they thought fit! And it was going on *Apace*, before the *Happy Discovery*; it being put in the *Mouths* of the whole *Party* of *Whigs* and *Dissenters*, that it came from the *High-Church*; not that I suppose they were *All* let in to the *Secret*; But they *All* did *Believe* it, or they *ly'd*! And the *Clergy* were *Pointed* at, and *Mark'd* as they walk'd along the *Streets*, and *Insulted* in *Private Conversation*; and call'd no better than *Cut-Throats* and *Bloody-Minded-Men*! They were growing into the *Contempt* and *Hatred* of the *Nation*! And all this call'd now a *Fest*! They wou'd have thought it better *Sport*, if it had *Succeeded*! *Godly Men*! Who make a *Mock* of *Sin*.

But

But it is not only the Clergy who are Stigmatiz'd by this foul Mouth. In his *Observ.* of Mar. 18. N. 99. he throws at the whole Government, the Bench, the Council Table, those at St. Stephen's, that is, the House of Commons, but in the House of Lords he only names the *Wooll-Packs*, that is, the Judges (it seems the Lords continue yet in his good Graces) and ends with *The CHURCH* in his *List of Knaves*, he affords them no better Word. In his *Observer* of March 11. 1703. N. 97. he is plainer with the Judges, and says, *I am Ready to answer in Court to any Indictment, where I expect to have fair Play, and not to be condemn'd without being Heard, which will be the Practice of our Courts of Justice, as long as our present Judges are in Being. And if they are Succeeded by the Race of Jefferies and Jenner, I can but go into another Country; I have been taught the Way already.*

Yes. And what to do when you are there! Even what you did before, to bring about another Revolution, and Serve the Queen as you did her Father! What else is the Meaning of Rendring her whole Administration so Odious, and Comparing it to what they had Represented that of her Father? Her Judges, her Council, &c.

But he goes further in the same *Observer*, and directly attacks his Royal Highness the Prince. He had long Shot at Him by a Side Wind, yet so as every body must see it, by finding Fault with the Management of the Fleet, and Directing whom he thought Fitter to be Entrusted with it. And coming now to Answer the Objection of these Reflections upon the Lord High Admiral, he tells Him Roundly, That Affidavits were made and deliver'd to the Prince's Council, of Embezzlements of the Stores, &c. Notwithstanding which, the Grand Grievance was not Redress'd, and the Persons Guilty were still continu'd to be Employ'd in the Service. And, That the Highest Office in England, is not above the Law of England, and the Laws of England, were made to Detect and Punish Offenders. But the Highest Office is the Regal. And that he means, for Employing such an Admiral. That is his Constant Theme and Doctrine, to Call the Crown to Account for Male-Administrations.

The Faction want but the Fleet in their Hands, and then they wou'd be Ready! To this End, they have been Blackning all the Admirals and Officers in the Fleet who are not of their Kidney, as well in their Conversation, as Proclaiming it in their  
Observers.



*Observers.* Many of which are spent upon Sir George Rook, &c. They would fain Talk them out of their Places. When any Thing Miscarries in the Hands of their Friends (which happens oftner than in the others) then they lay the Fault upon the Government, and their Orders from Above; there is Treachery at the Fountain! &c.

Never was a Government so openly and Bare-fac'd Attack'd! This Enflaming Paper go's still abroad, and is become more Virulent, since the Votes of the House of Commons, and the Proclamation pursuant against the Author. He Banters and Ridicules both the Queen and Commons, and Declares he will still Write on. He Trumpets more Loudly than ever. And, with the Help of his Party, thinks himself an Over-Match for the Government. And they make use of this, as an argument to shew its Weakness. As if it could not Suppress this Paper.

The Grand-Jury at the Old-Bayly last Session, Mar. 9. 1704. made a Presentment against a Paper wrote in Opposition to the *Observer*, call'd *Heracitus Ridens*, for Reflections upon Sir Rob. Jafferries, lately deceased. And they did well, if they had sufficient Grounds for it. I have not seen it. Slander and Defaming particular Persons, is by no means to be Endur'd. Especially in Print, where they can make no Defence. But I wonder how they came to miss the *Observer*, who not only speaks evil of Dignities, but Bespatters private Persons by Name, Clergy Men, and others in the City, even Women who are Related to them, and for that only Reason, endeavours to Blast their Reputation, as the Sister of a Clergy-Man in the City, &c. What a Description do's he give of Mr. Fuller, a Justice of the Peace, in his *Observer* of March 11. Num. 97. whom he calls Paunch-Belly'd Fellow, a Kidnapper, a Dog in a Wheel, a Blood Sucker, &c. No Man is safe from him. He is like a Mad Man throwing Fire-Brands. But he is Supported by a Party, and thinks himself safe at the hand of Grand Juries in the City. And is Carry'd on by his own Natural Inclination to Mischief, as he truly said of himself, and Repeats it again, *Observer* Vol. 2. Num. 98. I love Mischief you know. He is fond of the Character. He says, Num. 99. That he will Trace the Scent of Mischief to its proper Fountain. But that at present it lies a little out of his Depth, and he wou'd not Drown himself. But bids us have a little Patience, and he may be open-hearted again. That he has been already, as to the Church, the

the Prince, the House of Commons, the Council, the Judges, &c. We may easily guess then whom he means by the Fountain of Mischief!

And he begins to open finely in his *Observ.* March 29. 1704. Vol. 3. Num. 2. where he Accuses all the Officers employ'd in England, from the Highest to the Lowest. And Promises to give such Catalogues of their Villany, and Knavery, as he Prophanely Compares to what is said of our Blessed SAVIOUR's Miracles. John 21. 25. And this will go down among the Godly, being intended for their Service!

But that they might not mistake at whom he Aim'd, he Asks what Religion these Officers are of whom he thus Threatens? And answers, Church-Men, All Church-Men, true Blue Protestants of the Church of England. And that there are no Dissenters among them. Then he falls upon the Bishops, whom he so Highly Courted while the Bill of Occasional Conformity was depending; And O! How he Prais'd their Moderation! But now putting the Question where the Rogues are to be found? He says, Go ask the Upper House of Convocation; There you may hear them at the old Trade of Billingsgate, thou Rogue, and thou Rogue.

The Dissenters Love-Fit to the Bishops is over, as soon as their Work is done---Till they have Need of them again!

In the same *Observer* he gives the Character of our Country Clergy, and the Justices of Peace; and makes them both vile Sots and Beasts. Then cries out, There's your Magistrate and Parson, your Spiritual Guid, and your Temporal Guide, both Drunk together. He puts Dr. Kennet (his Name at full Length) among the Billingsgate Rogues, with the Upper House of Conv——on.

We see now whom they mean by the High-Church. Even all the Church of England, one and other! They have Invented this Name of Distinction, on Purpose to give themselves full Liberty to vent all their Spleen, unseen as they think, against the whole Church, under the Title of the High-Church.

And that they may leave no Stone unturn'd, they recall the Times of Forty one. [Tho' they are very Angry with others who mention any thing of them, on the side of the Church or the King:] And their Chief Malice is spent upon those whom their Cursed Hands have Martyr'd, for their firm Adherence to the Church. They Triumph to this Day, in their De-Collating and De-



*De-Truncating K. Char. I.* as the *Observer*, before quoted, Expresses his *Martyrdom*, with *Exultation* and *Contempt* of it!

And many *Observers* [Vol. 3. from N. 18. and so on to this Day June 10.] are spent upon that Great Pillar and Support of our Church, whose Blood they likewise Drunk, for that, and no other Reason, the Glorious Arch-Bishop *Laud*, whom they call a *Papist*, and a Right Reverend Father in *SATAN*, to shew the *Meekness* of their Temper, and their *Moderation*! And they tell you the great Reason, in *Observ. Num. 21.* That he Permitted and Countenanc'd a *Popish Hierarchy*, or *Ecclesiastical Government* to be established in this Kingdom. This was one of the *Articles* then Exhibited against him. And we well know what they meant by a *Popish Hierarchy*, even the *Constitution* of the Church of England, which therefore they *Abolished*. And it is as Plain what they Mean by it now. For was there any other *Hierarchy* or *Ecclesiastical Government* in Arch-bishop *Laud's* Time, than there is now? Or did he Exercise an *Higher Authority* over his *Fellow-Bishops*, or over the *Inferior Clergy* in *Convocation*, than is done now? Did he ever *Deprive* any *Bishop* by his own *single Authority*? That would have been more than even the *Pope* of *Rome* ever did. And might have been call'd a *Super-Papal Exaltation*! And if the *Hierarchy* of our Church was *Papal* in Arch-Bishop *Laud's* time, what is it now? If he was a *Father* in *Satan* for Supporting that *Hierarchy*, what are they who Support this? What will they be call'd by Mr. *Observer*, whenever they shall happen to lose his *Good Graces*? Whose *Commendations* now is the greatest *Scandal* they lye under!

If it be not *Demonstration*, that the whole *Hierarchy* of the Church of England is here Struck at, even as now Establish'd, I shall Despair of ever making any thing Plain. And then we know the Meaning of their Calling out upon *Papists* and *High-flyers*, and whom they Describe by these *Appellations*, even All who, as *Bishop Laud*, are for Supporting this *Hierarchy*.

They Re-Print in these *Observers* the *Articles* exhibited against Arch-Bishop *Laud*. But take no notice of the Noble *Defence* he made, which is Publick through the Nation. And there is no *Book* Extant, which shews more lively the Cursed Spirit of those times, in carrying on their Cause with the Blackest Lyes and Diabolical Malice.

Here you see the Effect of *Answering* these Men, and *Proving* even to *Demonstration*. They *Reply* nothing! Take no Notice of any *Answer*! But repeat their *Calumnies* and *Objections*, without End!

Arch-Bishop *Laud* having wrote against the Church of Rome, the best of any Man in his Age; And Sealing it in his *Dying* Words upon the Scaffold; and no one *Article* of *Popery* or any *Tendency* that way, have ever been *Prov'd* against him, makes no Impression upon these *Saints*! It stops not their *Mouths*, tho' it must satisfy their *Consciences*! He was for the *Liturgy*, for the *Altar* to be *Rail'd* in, and other *Decencies* in our *Worship*, which are now *Universally* *Practis'd* and *Establish'd* in the Church of England. Therefore he must be a *Papist*! And then they all are *Papists* who *Practise* these things, that is, all the Church of England. All who are not for *Pulling* down our *Altars*; *Abolishing* our *Liturgy*, and *Episcopacy* it self!

When the old *Cant* of *Forty One* is taken up again, we may be sure it is for the same *Ends*!

If this be not sufficient to *Awaken* all that are *Concern'd* for the Church of England, their *Sleep* is *Lethargick*; and her *Ruin* is *Nigh*!

As to the *Author* of the *Observer*, enough has been said before, and is sufficiently known, of his *Worthiness*! But there is no *Book* or *Paper* comes out, that is so much a *Party-Book*, and for which the whole *Faction* is so *Answerable* as this; it being *Hugg'd* and *Cherish'd* by them All. And the *Author* Supported, in direct *Opposition* and *Contempt* of the *Government*. Which he *Ridicules*, *Threatens*, and *Laughs* at, the *Judges*, *Secretaries* of *State*, and All, for thinking to *Reach* him by *Law*; Considering what a *Back* he has to stand by him!

We are now come to one, which, by what has yet *Appear'd* of it, is a *Party-Book* too, and a *Violent* one. The *Secret History* mention'd in the *New Association*. In *Vindication* of which this *Occasional Letter* spends several Pages. Before I enter upon it, I must tell the Reader, That the *Author* of the *New-Association* owns he has receiv'd, since that *Pamphlet* was Publish'd, an *Information* in two *Particulars*, different from what is said or *Imply'd* there. The first is, That his  
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Deceased Friend, who *Transcrib'd* that Part of the *History* which he saw, was not put under any *Restraint* or *Promise* of not *Transcribing* for himself, or any thing else of that Sort, as that *Author* was told; occasioned, as he supposes, by that *Gentleman's* Refusing to give any *Copy* of it, as thinking himself under an *ImPLY'd* *Obligation*, tho' none was put upon him, as that *Author* is now satisfy'd from the Person who gave it him to *Copy*.

The other Point is, That the *Author* of the *Secret History* was so far against the *Bill* for *Excluding* the *Duke* of *York*, that he found Means of *Informing* his *Royal Highness*, very Early of that *Design* in *Agitation* against him; and thereby came into his *Good Graces*. But that he Drove on with the *Faction* against him, at the same time, is Apparant from his *History*; where he owns himself to have been for the *Bill*, and that he Travell'd much among *Noble-Men* in *Negotiation* of that *Affair*. That my Lord *Shaftsbury* was for a *Total Exclusion*; but my Lord *Hallifax* for a *Limited Power*. And the *Author* tells how he took Pains with my Lord *Hallifax*, to bring him over to my Lord *Shaftsbury's* *Opinion*, but in vain. So that these two *Parties* broke upon it. Then he tells of a *Project* he Contriv'd to *Reconcile* both *Parties*, which was to have a *Guardian Regent* set over the *King*, in Case he were a *Roman Cathalick*. And he tells how this *Project* of his was *Generally Applauded* by the *while Party*. But *Crush'd* by the *King*, and wou'd not Pass the *Parliament*.

Now the *Author* of the *New Asso.* does Confess, that when he wrote it, he did not know of the *Author* of the *Secret History's* being so fast a *Friend* to the *Duke*, as to *Discover* to him the *Councils* of those who were *Plotting* against him. If he has *Forgot*, that *Author* says, Sir *J. B.* can *Refresh* his *Memory*, and tell whether the *Author* was rightly *Inform'd* or not.

Now let us see what is said, concerning that *History* in this *Occasional Letter*.

First, the *MS. History* is Confess'd, That there is such an one; and the *Author* call'd an *Excellent Historian*, p. 14. And it is said of this his *Performance*, p. 15. That whenever his *History* shall see the *Light*, the *World* will see as great *Impartialities* in it, and find as many *Admirable* and *Instructive Passages* in it, as in any *Book* of its kind. By this we must suppose it was not the *Author* who

wrote this *Defence* of it. Unless he strain'd upon his *Modesty*, as a *Blind*, that he might not be *Suspected*.

However, why shou'd so *Admirable* and *Instructive* a Piece be longer *Hid* from the *World*? Cannot this *Age* bear the *Truths* that are in it! If the *Reigns* of *K. Char. 2.* or *K. Jam. 2.* were not *Commodious* for its *Edition*, there has been a *Time* since, when for that *Reason*, it wou'd have been most *Acceptable*! And that wou'd have *Obviated* the *Objection* of its being kept up, till there shall be none *Alive*, who can *Contradict* it.

But if the *Whole* must not be *Publish'd*, Why are not those *Passages* set down, in the *Author's* own words, which are *Pretended*, in this *Occasional Letter*, to have been *Falsly* quoted? Because, now I think of it, that is said of never a *One* of them; only in *General* of *All*. And not that they are *False* neither, but as it is said, p. 12. *Either false, or at best very grossly Mis-represented*. And he has *Forgot* to give any one *Instance*, even of that. But he says, p. 13. *And indeed every one of them that so much as bears a Resemblance to the Originals, happens to be falsly set down, and separated from what go's before and after, so that by the Unfair Recital, the thing is wholly misrepresented; as if one wou'd quote the words of the Psalm, THERE IS NO GOD, without prefixing to them, THE FOOL HATH SAID IN HIS HEART.*

And what *Answer* wou'd you give to such an one? Wou'd it not be to set down the *Words omitted*; and to shew that they quite *Alter'd* the *Sense*? Cou'd there be any other *Answer*? And why then did you not give that *Answer*, as to the *History*? There was a *Reason* — You say his *Quotations* are *seperated* from what go's before and after. So I take it to be in all *Quotations*, unless you wou'd *Transcribe* a whole *Book*: But do's what go's before or after *Alter* any thing of the *Sense* of what is *Quoted*? That ought to have been shew'd. And we suppose Wou'd, if it Cou'd.

But that *Author* had another *Reason*, why he left out several things; that is, Because there were several *Severe*, and he believes *Unjust Reflections* cast upon Persons of *Honour*, and *Reputation*, of which he had no *Mind* to be the *Publisher*; nor will he do it now: But that you may not think he speaks at *Random*, he gives one *Instance*, with ——— for the *Name* which in the *History* is at length. The *Character* which the *History* gives of the *Cergy* in *General* is set down in the *New-Affoci-*



*Association*, p. 23. That the Author of the History, thought ill of them all, till he saw Cause to think otherwise, as to any Particular Person. But he Condescends to name a Reverend and Learned Divine of the first Figure; now living, who, he says, Is a Man that has but Little knowledge in Divinity, and as little Sense of it; and Describes him to be a Man much Addicted to Pleasures. And speaking of two Sermons Preach'd before the House of Commons, the one by Himself, and the other by — He says, that his own Sermon had both the Applause and Thanks of the House. But says, of — his Sermon (who has the Reputation of as Ingenious a Man as any in England) That it was the worst Sermon that ever he heard him Preach, &c.

He confesses that some of the Quotations of the Secret History do Bear a Resemblance to the Originals. Why will he not show us this Resemblance?

He says, That the Title of that Book is not a Secret History, but in Imitation of Thuanus, The History of his own Time. I suppose the Author of the New Assoc. did not call that A Secret History, as if it had been the Title which the Author gave it, but because it was kept Secret, as if he had said a Manuscript History. These are Material Objections!

As is that p. 14. where he lays such Load upon the Memory of the Deceased Gentleman, who Transcrib'd part of that History, for Breach of Trust, &c. For besides what is said above of the Mistake in that Point; What Breach of Trust was it in that Gentleman, if having Transcrib'd a Part for his own Satisfaction, and kept it Intirely to himself all his Life, it shou'd be found among his Papers when he was Dead? This is Fishing for Objections, and Finding them to no Purpose!

But because the Author of the New Assoc. is accus'd of giving short Quotations, without Fore and After; I having got a Sight of some Part of that Secret History, will give a Passage more at large out of it, which was brought upon this Occasion. A Year or two before the design'd Assassination of the King, &c. at the Rye-House, and the Overturning of Church and State, there came out as Preparatives, a Multitude of Treasonable, and Seditious Pamphlets against the Church and the Monarchy. The Bishops and Clergy then, as vigilant Watchmen, saw the Danger that Threaten'd; and took Care that those Poysonous Books and Pamphlets shou'd be Answered; And from their Pulpits gave Warning to their Flocks, of the Wolves then Stirring.

ring among them; And Endeavour'd to fix them in the Principles of their Duty to the Church and to the Crown; that they might not be Debauch'd, by these Liers in wait, to their Destruction both of Soul and Body. And Mind'd them of what had been done by the same Sett of Men, upon the same Principles and Pretences, in the former Reign, yet Fresh in their Memories. And the Issue shew'd, that there was sufficient Reason for all this Caution. For soon after follow'd the Rye-House Conspiracy, Prosecuted Industriously to the Dissolution of the Oxford Parliament. Now the Secret History (for so let us call it, till it is made Publick) takes Notice of these Treasonable Books, but calls them not so, only says they were against the Church of England; and takes no Pains to Censure them, or find any Fault with their Authors. But as to those who Oppos'd them, he says (under that Head of the Earl of Danby's Tryal) in these Words, Many Books came out likewise against the Church of England. This Alarm'd the Bishops and Clergy much. So that they set up to Preach against Rebellion, and the late Times, in such a Strain that it was visible they meant a Parallel between these and the Present Time. And this produc'd at last that Heat and Rage into which the Clergy has run so far, that it is like to End very Fatally. They on their Part shou'd have shew'd more Temper, and more of the Spirit of the Gospel; whereas, for the Greatest part they are the Worst-Natur'd, the Fiercest, Indiscreetest, and most Persecuting Sort of People that are in the Nation. There is a Sort of them do so Aspire to Preferment, that there is nothing so Mean and Indecent that they will not do to Compass it; And when they have got into Preferments, they take no Care neither of Themselves nor of their Flocks Committed to their Charge, but do generally Neglect their Parishes. If they are Rich enough, they Hire some pitiful Curate, at as Low a Price as they can, and Turn all over on him: Or if their Income will not Bear out that, they Perform the Publick Offices in the slightest Manner they can; but take no Care of their People in the way of Private Instruction or Admonition; and so do nothing to Justify the Character of Pastors or Watch-Men, that feed the Souls of their People, or watch over them. And they Allow themselves in many Indecent Liberties of going to Taverns and Ale-Houses; and of Railing Scurrilously against all that Differ from them; and they Cherish the Prophaness of their People, if they but come to Church, and Rail with them against the Dissenters; and are Implacably set on the Ruin of all that Separate from them,



them, if the Course of their Lives were otherwise ever so Good and Unblamable. In a Word, many of them are a Reproach to Christianity and to their Profession; and are now perhaps one of the most Corrupt Bodies of Men in the Nation.

Thus Verbatim out of the History. Which I cannot let pass, with out these Observations.

1. That England never saw before a more Learned, Pious, and Eminent Clergy than were at that Time, of which this History speaks.

2. That it is never to be expected but among so Great a Body of Men, there will be some who live not up to their Profession. But this Accuser of the Brethren, from the Many, and the Generality, and for the Greatest Part, draws his Conclusion against the whole Body, as the most Corrupt Body of Men in the Nation.

3. This was not meant as an Admonition to them, to Amend them. But left as a Character upon them for after Ages, when they were Dead, and could not Justify themselves.

4. He declares his Insufficiency to give a Character of the Clergy, from his own Knowledge; Because he makes it one of his great Boasts, that as he Hated and Abhorred them; so he by all Means Avoided their Conversation. And gives this as one Reason why he Refus'd several Good Livings, which, he says, were offer'd to him, one Particularly in the City, of Five hundred Pounds per Annum, First, Because he could not in Conscience take upon him so great a Cure of Souls. And if he thought himself not fit, surely he thought none other! And so none must take it. But in good Conscience such Cures must lie Vacant! But he had a second Reason, for he tells, that the Temple in appearance being to fall Vacant at that Time, he was rather Desirous of that, and so much the Rather, that he was Averse to mingle himself with the CHURCH and CLERGY. He kept better Company! Among States-Men and Politicians; and was very Busy, as he tells himself, in their Plots and Contrivances against the Church and the Crown; where he saw better Examples of Christian Moderation, of Vertue and Sincerity, than he Expected to find among the Clergy, but would not Try! Only took their Character from the Whigs and Dissenters, with

with whom he Plotted their Ruin, and therefore Adoited their Conversation.

But why wou'd he take the *Temple*? Did he look upon that as a fine Cure, with which his Tender Conscience only cou'd Dispenſe? Or did he think the Lawyers had no Souls worth taking Care of? But he thought them fitter Company for a Politician, than the Dull-Unthinking-Divines, who were Rooted in their Slavish Principles of *Jure Divino* and Loyalty, and had Notions of Schiſm, and ſuch like Fulſom Stuff.

But if he thought it a Sin, to take the Cure of a Pa-riſh, how came his Conſcience to Diſpenſe with a Greater? But it was in a better Time! When the Clergy were Mend-ed!

However, how could ſo much Tenderneſs of Conſcience and Charity, as he pretends to, think it no Crime to leave ſo Black and Odious a Character to Poſterity of the Church his Mother, had ſhe deſerv'd it! But when the Brighteſt State of our Church, ſince the Reformation, is thus repreſented, what name ſhall we give it! And coming from a Per-ſon of Figure in it, and living in that time, what wou'd Hinder foreign Churches to Believe it; and our Diſſenters at Home to make their own Uſe of it? For what other End can any Man Imagine it was put upon Record in this Hiſtory; Which, contrary to the Author's Intention, has by a good Providence appear'd Time enough, to be detected, and diſprov'd?

But he makes Amends! And the Church of England ſhall not Suffer Alone under his Characters. For he ſays further, And indeed when I conſider the General Corruption of the Clergy that has been now for many Ages over all Chriſtendom, I know not where to lay the firſt Source and Spring of it. That is ſtrange! But it is not Hard to Gueſs the Source and Spring whence he had it, the Vertuoſo-Clubs of Deiſts and Whig-Polititians, where he Learn'd, that Priests of all Reli-gions are the ſame! And to Pronounce aright the Modish word of Priest-Craft! Which is but of late Invention a-mong us, I think Dryden the firſt, in his *Absalom* and *A-chitophel*. But this Hiſtorian was the firſt, I believe, that ever brought it into the Pulpit; Crying out there Stentorically, and this ——— is the Source and Spring of all the PRIEST-CRAFT



**CRAFT** in the World — Which I Heard from him, to my Astonishment, in St. James's Church! And by the *Theatrical* Department, with which this *Priest-Craft* was Acted, one wou'd have been Tempted, to have thought himself at the *Play-House*!

But the *Source* and *Spring*, which in his *History* he Fixes upon as the *Common Cause* of the *Corruption* of the *Clergy*, is, *their too Great Livings*. And he wishes they had a more *Precarious Dependance* upon their *People*, and that they were only to have their *Gratuities* and *Benevolences*, instead of a settled *Living*. And this (says he) wou'd make them more *Strict* in their *Lives*, and more *Diligent* in the *Exercise* of their *Ministerial Function* and *Office*. Wou'd it not make them likewise more *Impartial* and *Couragious* in their *Discipline*, to *Inflit* their *Spiritual Censures*, and bring to open *Penance*, or else, *Expel* out of the *Church* *Notorious Offenders*, tho' their *Chief Benefactors*, on whom they must *Depend* for their *Bread*? Wou'd it make them less *Creeping* and *Cringing* to the *Rich* and *Great* of their *Flocks*; and *Indulgent* to their *Vices*? And less *Inclin'd* to *Follow* a *Multitude* to do *Evil*? Whether wou'd it be a *Greater Ornament* and *Advantage* to their *Profession*, to be *Able* to *Feed* the *Poor* at their *Gates*, and do *Remarkable Acts* of *Charity*; or to be *Beggars* themselves, and *Prostitute* the *Dignity* of their *Office*, for a *Handful* of *Barley*, or a *Piece* of *Bread*? He may say, yes, if the *Clergy* wou'd *Imploy* their *Riches* that way, as well as the *Laity* do's; And were not, *The most Corrupt Body* of *Men* in the *Nation*? And yet, in that most *Corrupt State* of the *English Church*, which he do's *Instance*, in the *Reign* of *K. Char. 2.* he might have found, if he had been *Inclin'd* to have *Inquir'd* on that *Side*, That more *Acts* of *Publick Charity* and *Benefit* to the *Nation* were done by the *Bishops* and *Clergy*, in *Proportion* to their *Revenues*, than by 500 times as much that was in the *Hands* of the *Laity*. And by one single *Bishop*, at one time, more than the *Saints* had done, with all the *Bishops-Lands* in *England*, during the many *Years* they had *Possess'd* them, on *Pretence* of making *Better Use* of them!

But the *Notions* and *Schemes* of this *Historian* are taken from the *Regulars* and *Mendicants* of the *Church* of *Rome*, to which *Condition* he wou'd have our *Clergy* *Reduc'd*. And yet I will *Appeal* to himself, Whether greater *Scandals* have risen, even

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in the Church of Rome, from their Rich Clergy, or from these Begging and Strouling Fryers, who set up for Abstraction, and Flights of Devotion beyond the Secular Clergy, and all other Men!

I know not how to Reconcile this Historian's Principles with his Practice, but by supposing he meant, that all the Clergy should be Poor, except Himself! Why else wou'd he take one of the Richest Preferments in England? But he thought he cou'd make Good Use of it!

The Wisdom of God foresaw the Consequences of having his Priests depend Precariously on the People, for their Subsistence. Therefore he gave them His own Inheritance. And made it Sacrilege to Invade it. And it was much more in Proportion, than belong'd to any other of the Tribes.

The Apostles were Indow'd with the Gift of Miracles, which Render'd them Greatly Respected.

But in the Common State of things, to have the Clergy made Poor, is to Render their Office, as well as Themselves CONTEMPTIBLE. And lays them open to Greater Temptations, than if they had a Settled and Comfortable Subsistence. We may as well expect Manna, when we have the Fruits of the Ground, as that Reverence to the Poor Clergy which was in the Age of Miracles.

Some Men who have already Gain'd, by a long Tract of their Life, a great Reputation for Piety, may, when Reduc'd to Poverty, Especially if Suffering for a Good Cause, meet with Respect from some Sort of People; but not the more, when they grow a Burthen to them; they wou'd be willing their Neighbours shou'd have a Share! They might Travel like Charity, nothing worse entertain'd, or better Recommended!

But what is all this to the Generality? What shall the Poor young Clergy do, till they have Gain'd such a Stock of Reputation? That must take up a Great Part of their Life. And may they not be Tempted to Marry Folks Privately, and other Irregularities, for a little Spell of Money, when they have never a Penny in their Pockets? Or to Please a Good Benefactor, upon whom they Live!

And yet, after all, to make a Summary Conclusion, upon the whole Matter, notwithstanding all these Disadvantages, let us make this Experiment, to take any Number of Clergy-Men, without



without *Picking* or *Chusing*, just as they lie ; Suppose thro' any two or three Streets in London ; and take an equal Number of the *Laity*, within that Compass, without *Picking* or *Chusing* likewise ; Suppose the *Masters* of so many Houses, next to each Church, or at either Ends of the Streets, or the first you meet with by *Chance* ; and then see whether in that equal Number of *Clergy* and *Laity*, you will find most Men of *Sobriety* and *Virtue* ? I doubt not but upon such a Tryal, the *Clergy*, not only in *England*, but all the *World* over, wou'd be found to have the *Advantage* by a *Great Majority*.

A *Blot* is sooner seen in a *Gown*, than in another Man. And there are several *Liberties* which *Lay Men* Allow themselves, which wou'd give Great Offence in a *Clergy-Man*. This shews, that as they are under *Stricter Rules*, so that their *Lives* are more *Strict*.

This makes likewise a *Corrupt Clergy-Man* to be the *Worst* of Men. The *Corruption* of the *Best* things is the *Worst*. A *Corrupt Angel* is a *Devil*, and a *Corrupt Priest* is next to him in *Wickedness*.

And there is no more *Sense* in the word *Priest-Craft*, than in that of *Angel-Craft*. It is no more *Reflection* upon *Priests*, than upon *Angels*. But it is a Superlative Degree of the *Black-Angel-Craft* to delight in *Lyes*, and give false *Representations*, thereby to *Deceive* the *People*, and *Lead* the *Blind* out of their Way.

And from what has been before-quoted out of this *Secret History*, I leave the Reader to judge whether any did ever better *Deserve* the Title of *the Accuser of the Brethren* !

Of which I cou'd give further *Instances*, if I were not *Afraid* to *Tire* the Reader, who, I suppose, will think what has been said is *Sufficient* for that Purpose.

Yet I will venture upon his *Patience*, to mention one *Particular* more, and so have done.

It is the Relation given in this *Secret History* of the *Mur-* The *Assas-*  
*ther* of the Lord Arch-Bishop of St. Andrews in Scotland, by *fination* of  
the *Presbyterians* there, May 3. 1679. of which this *History* says, the Lord  
one of them *Fired a Pistol* at him, which burnt his Coat and Gown, Archbist.  
but the Shot did not go into his Body. of St. An-  
drews.

For what End this is told, you shall see presently. But first, for the *Falshood* of it, I refer to the *Certificate* of the *Doctor* of *Physick* and three *Chirurgeons*, who, by Order of the *Privy-Coun-*

eil in Scotland, did View and Embalm the Body of the Lord Arch-Bishop; which is upon Record in the Council Books, and inserted in the Spirit of Popery speaking out of the Mouths of Phana- tical Protestants, p. 58. Printed for Walter Kettleby at the Bishop's Head in St. Paul's Church-Yard, 1680. where likewise is told the Reason why this Lye was Propogated by the Party, viz. to Countenance another Diabolical Invention of theirs, which they gave about, That the Arch-Bishop was a Wizard, and had Purchas'd a Magical Spell from the Devil, to keep him Shot-free.

They were not failing in their Industry (they never are) to carry on their Lyes, but, as told *Ibid.* p. 55. they Publish'd a Scandalous and Lying Narrative concerning the Death of the Arch-Bishop; and their Party in London spread their Reports with their usual Assurance. And on the Margin are quoted in particular by Dr. J. and Dr. B. This was Publish'd presently after the Assassination. And in Answer to it, a True Account of that Horrid Murder was Publish'd by Authority, the same Year 1679. Printed at London for Andrew Forrester in King-street, Westminster. But this not Stopping their Foul-Mouths, another Narrative, drawn out of the Records of the Privy Council of Scotland, and from the Depositions of many Witnesses examin'd upon Oath before the Honourable Board, &c. was annex'd to the Spirit of Popery, the next Year 1680. Which has since Silenc'd their Clamours. Being undeniable Matter of Fact. But their Malice is not Conquer'd.

For here is an History provided, which is Design'd to be kept Secret, till these Proofs may be forgotten; and his Account of Persons and Things be taken for Truth! And thus he Represents those Passages; after saying, That the Shot did not go into his Body, he adds, upon which a Report was afterwards spread, that he had Purchas'd a Magical Secret for Securing him against Shot. And his Murderers gave it out that there were very Suspicious things found in a Purse about him. But who found that Purse? His Assassins did not Rob him, nor stay'd to Search him. But having Perform'd their Murdering Work, Rid away with what Hast they could. The Historian adds (for I will do him all the Right I can) But it was no wonder to find those that Murder'd his Person endeavour to Blacken his Reputation. But did this Historian say any thing to Justify his Reputation? No. But having Positively Asserted the



the Lye, upon which this Slander was founded, he left it to Shift for it self. Let Slander Run———But he Pursues him with a Stroke more Barbarous than any the Assassins gave him, and says, He (the Arch-Bishop) begg'd his Life in a very abject Manner of them, and was in great Disorder. The Contrary of which appears in the Narrative last quoted. No Man cou'd shew a more Christian Courage and Resolution. He gave them Caution of Shedding Innocent Blood. And when he saw they were Resolv'd to Murder him, he pray'd them to spare his Daughter, who was with him in the Coach; and to give him a small Space of Time to Recommend his Soul to God. Which they Refus'd, saying, God wou'd not bear the Prayers of such a Dog. And Cut and Mangled his Hands, while he held them up in Prayer, even for Them, that God wou'd Forgive them. Which were the Last Words he utter'd while they were Hacking and Hewing of him. No History since St. Stephen can shew a Greater Example of Composure of Mind, and true Christian Magnanimity, under so Suddain and Cruel a Martyrdom. For so no doubt it was, in a Bishop being Massacred by Schismatical Zealots, for no other Reason, but their Good Old Cause. And the Zealots of that Cause do still think that this was no Murder, but a Glorious Asserting of the Cause of God, as they Blasphemously call'd it! And it is told in the Narat. p. 65. That five of their Accomplices, Complotters and Abettors of the Murder, chose to Dye and be Hung-up in Chains upon the Place, rather than Confess the Sinfulness of the Action, by Acknowledging it was Murder, or a Sin. And these Assassins were made Chief Commanders in their Army, which they Rais'd presently after this Massacre of the Arch-Bishop and Primate of Scotland, and Marched to Bothwell-Bridge, where they Fought it out, in open Rebellion against the King.

But this Secret Historian gives a Stroke to Excuse the Party, and in a Great Measure the Russians themselves from the Heinousness of this Murder, as if it were done by Chance only, and a sudden Heat. He says, Some of them have since given it out, that they had not Resolv'd on doing this anytime before, but seeing his Coach appear alone in the Moor, they took their Resolution all on the sudden. The Falshood of this he cou'd not but know, if he took the least Pains to Search the Records of the Council, [And he loves to Search Records] or had ever Read any of the Narratives before mentioned, which were then very Publick, and wherein he himself was Concern'd.

cern'd. For there the *Design*, and *Concerting* of it is Evidently made appear. Besides the pretty *Probability*, that so many Men, living at distant places, shou'd happen to Meet, in a wild *Moor* or *Heath*, so *Arm'd* with *Pistols*, *Blunderbusses*, &c. and just at that Nick of time that his Grace's Coach pass'd through; or cou'd have taken such a *Resolution*, on such a *Sudden*, which wou'd have *Astonish'd* any Man who had the least *Drachm* of *Christianity*, or *Common Humanity*!

But all these things notwithstanding, this *Author* sets down the *Suggestion*, without any *Confutation*, he guess'd it wou'd take with some!

And he *Charitably* Concludes, *This was the Dismal Fate* of that *Unhappy Man*, who certainly needed a little more time to have fitted him for an *Unchangable State*. But I wou'd fain hope that he had all his *Punishment* in that terrible *Conclusion* of his *Life*!

This is his *Celebration* of the *Memory* of a *Martyr* for *Episcopacy*! For other *Crime* the worst of his *Enemies* cannot *Object* against him. Nor did his *Murderers* object any other when they revil'd him, and told him why they *Kill'd* him, for being an *Apostate*. For he was a *Convert* from *Presbytery*; and, as they said, for the sake of a *Bishoprick*.

And so they say of *Others*. Yet they are not *Angry* with them: tho' they have been *Converted*, and *Re-Converted*, and *Converted* over again!

The Reason is, That *Sharp* (as this *Historian* Respectfully calls the *Lord Primate*, for that was his Name) after he *Profess'd* *Episcopacy*, was true to it, and to that *Church* in which he took so High a *Station*. He did not *Reville* and *Bespatter* her *Bishops* and *Clergy*, and Represent them as the vilest *Sett* of Men in the *Nation*! And give the most *Malicious*, *False* and *Scandalous* Accounts of them! He came among them as a true *Convert* and a *Friend*; not as a *Spy*, to *Betray* and *Undermine* them, to do them more *Mischief* than 100 open *Enemies*!

From the *Relation* here given of the *Martyrdom* of the Great Arch-Bishop, and the Handsome Turns in *Alleviation* of the *Fanatical* Rage which Murder'd him; other Men who have been Faithful to the *Church* and to the *Crown*, may Imagine how they may be Represented to *Posterity*, if this *Secret History* be not seen and *Corrected* in time, or else totally *Suppress'd*.

But



But by what I have seen of it to Correct it, wou'd be to *Alter the Whole*. For upon every little *Circumstance* his *Byass* is visible against the *King* and the *Clergy*. Telling of the *Dissolution* of the *Oxford Parliament*, he says, *That the King came to the Parliament in a very undecent Manner, being Carry'd in a Chair to the House of Lords, with the Crown between his Legs, and having sent for the House of Commons, he Pull'd it out from thence, and Put it upon his Head, and so Dissolv'd the Parliament*. This was utterly *False in Fact*. For the *Regalia* were carry'd by the *King's Servants* and *Guards* to the *Room*, where his Majesty Rob'd himself before he went into the *House of Lords*. But this Senseless Story was Rais'd by the *Faction*, in *Ridicule* of the *King*; and so Ease their *Spleen*, for the *Brisk Disappointment* he gave to their *Plot*, just upon the *Point of Execution*. And this *Historian* Chimes in with them, in this, as in every thing else.

Upon this *Juncture* the *King* Issued a *Declaration*, giving the *Extraordinary Reasons* which mov'd him to *Dissolve* the *Parliament*. Which Produc'd very *Loyal Addresses* from all *Parts of the Kingdom* to his Majesty, *Signifying their Resolution to stand by the King, and the Hereditary Succession in the true Line*. These *Addresses* the *Historian* calls *Fulsome Stuff* (a mighty *Word* with him) and falls severely upon the *Bishops* and *Clergy*, as the *Contrivers* or *Pen-Men* of them. Calls them the *King's Heralds*, in *Contempt*, and spends his *Rhetorick* to shew how little it Became them. And upon this, as upon every other *Occasion*, he Repeats his *Accusation* of their *Loose Lives*, and that their *Business* was to *Drink the Duke's Health, &c.* He says of himself, *That after the Dissolution of this Parliament (it was a fore Mortification to all the Whigs) he did betake himself to a more strict Course of Life, than he had formerly accustom'd himself to. That he had formerly been too much Elevated and Carry'd away with the Applauses of Men; and had been given to a Looseness in his Life; which he wou'd for the time to come Remember with sorrow of Heart. That he gave himself then to Fasting and Prayer, and doubted not but the Fruits of it wou'd ever Remain with him. That it had made him more Humble, more Watchful, and more Charitable to the Failings of others, &c.*

Flaming *Charity* indeed, as we have seen! He was then in the *Dumps*, upon the *King's Vigorous and Unexpected De-*  
feating

feating of the *Conspiracy* framed to have seiz'd his Majesty, &c.  
Which puts them all to their *Prayers*!

*Agrotat Dæmon, Monachus  
tunc esse volebat.*

But having Recover'd their Wicked Spirits in a little time,

*Dæmon ut Ante fuit.*

They fell to their old Trade of *Plotting, Lying, Defaming, &c.*  
How is it possible a Man shou'd Know himself so little, as that he shou'd talk at this *Sanctify'd* Rate, and perhaps Believe himself, while he was passing the most *Un-Charitable* Censures at least, if they had not been *False*, upon the *Lives* of other Men; and upon their *Death* too, as of the *Arch-Bishop* before Mention'd! Was this being *Charitable* to the *Failings* of Others? He ought not to *Insult* over the *Death* of Another; who knows not the *Manner* in which his own *End* may be. I wish he may have more time for *Preparation*, whenever that *Day* comes than was Allow'd to that *Martyr'd Bishop*. All Men are not Equally *Fitted* for a *Suddain* Death. And as a *Preparation* in time, I wou'd earnestly Recommend to him, to *Consider* seriously, and *Repent* of the *Hard Speeches* he has *Utter'd* against his *Brethren*; and not to *Flatter* himself, that he is *Humble*, and *Watchful*, and *Charitable*, while he gives such *Characters* of Men; not to *Amend* them, or *Prevent Evils* he *Apprehends* they have in *Design*; which wou'd make it *Charitable* indeed, and *Necessary*, to give others *Warning* of them, not to be *Seduc'd* by them; and in such Case, ought to be *Press'd* home, as far as *Truth* will *Carry* it; But where none of these *Ends* can be serv'd by it, but only to leave a *Stigmatizing* Mark upon their *Memories* to *Posterity*, and of the *Church* with them; This is far from *Charity*, and looks liker the *Gratification* of *Spleen* and *Resentment*, and an *Imbitter'd* Mind. Reason wou'd Suggest this.

IV. But the Spirit of *Enthusiasm* puts out the *Eye* of *Reason*. And  
The Character of an *Enthusiast*. Destroys the *Sobriety* of *Religion*. Leaves a Man no *Principle* or *Rule*, but that of *Imagination* and *Impulses*. Can make him Believe that he is in the *Exaltation* of *Charity*, while he is in the



the very Gall of Bitterness, and Delighting himself in the Sin of Ham. He is not Afraid to speak Evil of Dignities, to Revile and Bespatter both Church and State, to Expose the Nakedness of Father and Mother; And can Perswade himself, That all this is out of an High Sense, and Zeal to the Glory of God! This can Sanctifie Schism and Rebellion in his Eyes! And in short, he can do no Evil, because he thinks Every thing that he do's to be Good; for he has an Impulse for it! He Imitates Nothing of the Apostles, but their Miracles! Turns Religion into Romance, and will do Nothing Ordinary! He keeps Himself in a Sphere Above other Mortals; Whence he looks down upon them with Disdain, which he Calls Pity! His own Infirmities, if he sees any in Himself, he calls Human Frailties; But all others Offend of Malicious Wickedness! He is of all Men the most Impatient of Contradiction, or any Reflection upon his Reputation; And yet he Seeketh not Honour of Men! And thinks Himself an Holy and Humble Man of Heart! He is all made up of Contradictions! Proud in his Humility! Meek in his Rage! Charitable in Railing! Zealous in Lying! Patient in his Revenge! For Unity in Schism! And Loyal in his Rebellion! He knows nothing Truly! And Himself Least of all! An Hypocrite to Himself! He is every thing but what he is! He is Proof against Reason! There is no Method with him, but Exorcism! And now I think it is Time to have done with him.

I have one Word more to the Author of the Occasional Letter, which is, That he wou'd Advise his Friend to Publish his Excellent History, rather than have it come out upon him by Piece-meal. For I can Assure him, there are several other Passages in what is Trans-scrib'd, of the like Strain with those that are quoted; which are Forc'd out by your Objections, one or two at a time; to see if that may Prevent the Rest, by obliging the Author to Re-view his History, and Correct the Remainder; And then to Publish it, or else to Burn it; that it may not do Mischief in After Times. If the Last be not his Resolution, it may then be thought Requisite to Publish what is forth-coming of it, with Necessary Remarks, in Vindication of Truth, of the Church, and those Reigns and Persons which are Aspers'd. And as to the Probity and Honesty of the Transcriber, there are Vouchers as many as knew him. And for his Hand there are several can Swear to it ( of which I am one ) He likewise made

large *Remarks* upon that Part of the *History* which he *Transcrib'd*, all *Wrote* in his own *Hand*. Which, when *Publisch'd*, may help to *Ease* the *Author* of that *Temptation* he said lay so hard upon him, the *Applauses* of Men!

Among these *Remarks* there is one (which I will not Repeat) upon a Passage in that *History*, which the *Author* ought to Clear up, because, however he meant it, it may pass hereafter as a *Reflection* on the *Memory* of K. W. He writes that at the time of the *Bill of Exclusion* against the *Duke of York*, the *Prince of Orange* gave *Instructions* to Mein Heir—*Fagel* [to the best of my Remembrance] who was sent by the *States of Holland* to K. Char. 2. That he shou'd Deal with some *Members* of the *House of Commons*, to Promote the Passing of that *Bill*. If this was meant a *Complement* to his *Highness*, to shew his *Early Zeal*, and sharp *Fore-sight* of *Papery*, I cannot tell. But others may put other *Constructions* upon this underhand *Attempt* against his *Father*, if it was *True*. However it shews the *Author* to have been at the *Bottom* of the *Secrets* from the *Begining*, or that he wou'd be thought so to have been; even at that time when, being *Proscrib'd* his *Country*, not for *Building of Churches*, he sent from *Holland* those *Letters* (often quoted) full of *Loyalty* and *Passive Obedience*. And, as the *Remarker* observes, and gives good Reason to Believe, he who owns himself so Great a *Manager* in the *Bill of Exclusion* (tho' he *Discovered* so much of it to the *Duke*, as to *Secure* himself on that Side too) and in the *Secrets* of that *Party*, more than even *Carstares* himself, was not *Ignorant* of the *Train* of their *Designs*, at the *Rye-House* it self, and at the *Oxford Parliament*, &c. And having been so *Signally Instrumental* in the *Revolution*, and as himself gives us to *Understand*, *Entrusted* with the *Secret* all along from the *Bill of Exclusion*, he might *Modestly* have expected not to see *Two*, who came in at the *Eleventh Hour*, put over his *Head*, who had *Born* the *Burden* and *Heat* of the *Day*. And if he *Blabb'd* this *Secret* of the *Pr. of Orange*, or *Invented* it, he was sufficiently *Revenge'd* of that old *Proverb*, to *Love* the *Treason*, but *Hate* the *Tr—*

Upon the *Whole* that has been said, in this and the former *Part*, let us come to a *Conclusion*.



The Bill concerning *Ocasional Conformity* has been the Great Bone of Debate, and Subject of a Multitude of Pamphlets. As to the Argument, there is nothing in it. Nor is it Pleaded upon any other Account than that of Places. So that the whole Dispute is about Power. Whether that is to be trusted into the Hands of the Dissenters? And it is not doubted but that it is Extremely dangerous both to the Church, and to the Government; from what the Dissenters have formerly done, and the same Principles which they still Maintain. Besides the Natural Desire of Power, which is common to all Parties; for which of them wou'd not have the Whole in their own Hands, if they cou'd? All Arguments against this are Trifling.

V.  
Conclusion  
upon the  
Bill of Oc-  
casional  
Conformity

But the Considerations which threw this Bill out of the House of Lords, were the Unseasonableness of it at this Time of War; And the Necessity therefore of Unity among our selves.

As to the first, If the Dissenters think this Time of War the Fittest for their Struggling to get into Power. Is it not as Incumbent upon the Church and the Government to Secure themselves? It may be too Late afterwards. If Part of a Garison are Struggling for the Power, against the Governour and the Officers whom he Employs, his first Work must be [tho' the City be Besieg'd, and the Rather for that] to Secure his Government, and Assert his Authority; else, he may be Thrown over the Walls to his Enemies; and all the Party Sacrific'd who are Faithful to him. And the Putting the Mutineers into the Posts they Desir'd, wou'd Strengthen them against him, and Double his Danger. Especially if there were Another, whom they wou'd rather have Governor than him, and he near at hand to be Call'd.

And as to the Point of Unity, it is very Difficult to Adjust it betwixt Parties that Contend for Power. And if the Church or the Dissenters must be Disoblig'd, it shou'd not seem hard to Determine which of them it shou'd be. Unless that Notion still Prevails of Trusting to the Passive-Obedience-Doctrine of the Church! And whether the Lords Rejecting that Bill has Produc'd the desir'd Unity betwixt the Two Houses, and consequently betwixt the Contending Parties through the Kingdom? I leave it to Time to Determine more fully; and whether it will Prevent the like Bill coming in Again next Session? And if it Miscarry again, Whether that will likely Heal or Heighten the Animosi-

*nimosities?* But let it be Remember'd, that the *Rejecting* this *Bill* gave the first *Occasion*.

There was a *Politick* once mightily Cry'd out upon, which seems now more *Convenient* to some People, that is to *Gratify* your *Enemies*, for your *Friends* will be your *Friends* still!

But besides the *Justice* and *Generosity* of such a *Principle*! I believe *Experience* has since *Convinc'd* us, that

It is much *Easier* to **LOSE** a **FRIEND**, than to **GAIN** an **ENEMY**.

And that where there is a *Competition*, it is *Impossible* to *Pleaze* Both. It will more *Certainly* *Lose* Both. For *Jealousie* has *Hawks-Eyes*.

It has Prov'd a very *Falſe Maxim* in *Politicks*,

*Two STRINGS* to your *BOW*.

For,

*Such a BOW* never *Shoots TRUE*.

6 AP 58

**F I N I S**

**Coronat Opus.**

**A D E.**





A  
**DECLARATION**  
BY THE  
**KING'S MAJESTY,**

To his Subjects of the Kingdoms of *Scotland, England*  
and *Ireland*, Printed at *Edinburgh*, 1650.

**H**IS Majesty taking in Consideration, that Merciful Dispensation of Divine Providence, by which he hath been recovered out of the Snare of Evil Council ; and having attained so full Persuasion and Confidence of the Loyalty of his People in Scotland, with whom he hath too long stood at a distance, and of the Righteousness of their Cause, as to join in one Covenant with them, and to cast himself and his Interests wholly upon God, and in all Matters Civil to follow the Advice of his Parliament, and such as shall be intrusted by them ; and in all Matters Ecclesiastick, the Advice of the General Assembly and their Commissioners ; and being sensible of his Duty to God, and desirous to approve himself to the Consciences of all his good Subjects, and to stop the Mouths of his and their Enemies, and Traducers, doth, in Reference to his former Departments, and as to his Resolutions for the future, Declare as follows.

Though His Majesty, as a Dutiful Son, be obliged to Honour the Memory of his Royal Father, and have in Estimation the Person of his Mother. Yet doth he desire

fire to be deeply humbled and afflicted in Spirit, before  
 God, because of his Father's hearkning to, and following  
 Evil Counsels; and his opposition to the Work of Refor-  
 mation; and to the Solemn League and Covenant, by  
 which so much of the Blood of the Lord's People hath  
 been shed in these Kingdoms; and for the Idolatry of his  
 Mother; the Toleration whereof in the King's House, as  
 it was Matter of great stumbling to all the Protestant  
 Churches; so could it not but be an high Provocation  
 against him who is a Jealous God, visiting the Sins of the  
 Fathers upon the Children; albeit his Majesty might Exte-  
 nuate his former Carriages and Actions, in following  
 of the Advice, and walking in the Way of those who are  
 Opposite to the Covenant and to the Work of God, and  
 might excuse his delaying, to give Satisfaction to the just  
 and necessary Desires of the Kirk and Kingdom of Scot-  
 land, from his Education, and Age, and Evil Counsel,  
 and Company; and from the strange and insolent Proceed-  
 ings of Sectaries against his Royal Father; and in re-  
 ference to Religion and the Antient Government of the  
 Kingdom of England, to which he hath the undoubted  
 Right of Succession. Yet knowing that he hath to do with  
 God, he doth ingenuously acknowledge all his own Sins,  
 and all the Sins of his Father's House; craving Pardon,  
 and hoping for Mercy and Reconciliation through the  
 Blood of Jesus Christ. And as he doth value the Constant  
 Addresses that were made by his People to the Throne of  
 Grace on his behalf, when he stood in opposition to the  
 Work of God, as a singular Testimony of long Suffer-  
 ing, Patience and Mercy upon the Lord's part, and Loy-  
 alty upon theirs; so doth he hope, and shall take it as  
 one of the greatest Tokens of their Love and Affection to  
 him, and to his Government. That they will continue in  
 Prayer and Supplication to God for him; That the Lord  
 who spared and preserved him to this Day, notwithstand-  
 ing of all his own Guiltiness, may be at Peace with him,  
 and give him to fear the Lord his God, and to serve him  
 with a perfect Heart, and with a willing Mind all the Days  
 of his Life,

And



And his Majesty having upon full Persuasion of the Justice and Equity of all the Heads and Articles thereof, now Sworn and Subscribed the National Covenant of the Kingdom of Scotland, and the Solemn League and Covenant of the Three Kingdoms of Scotland, England, and Ireland, Doth Declare, That he hath not Sworn and Subscribed these Covenants, and entred into the Oath of God with his People, upon any Sinister Intention or Crooked Design for Attaining his own Ends, but so far as Humane Weakness will permit, in the Truth and Sincerity of his Heart, and that he is firmly resolv'd in the Lord's Strength to adhere thereto, and to Prosecute to the utmost of his Power, all the Ends thereof, in his Station and Calling. Really, Constantly and Sincerely all the Days of his Life: In order to which he doth in the first place Profess and Declare, That he will have no Enemies but the Enemies of the Covenant, and that he will have no Friends but the Friends of the Covenant. And therefore as he does now Detest and Abhor all Popery, Superstition and Idolatry; together with Prelacy and all Errors, Heresie, Schism and Profaneness; and resolves not to Tolerate, much less Allow, any of these, in any Part of his Majesty's Dominions; but to oppose himself thereto, and to endeavour the Extermination thereof to the utmost of his Power; so doth he as a Christian Exhort, and as a King Require, That all such of his Subjects who have stood in Opposition to the Solemn League and Covenant, and Work of Reformation, upon a pretence of Kingly Interest, or any other Pretext whatsoever, to lay down their Enmity against the Cause and People of God, and to cease to prefer the Interests of Man to the Interest of God; which hath been one of these things which hath occasioned many Troubles and Calamities in these Kingdoms, and being insisted into, will be so far from Establishing the King's Throne, that it will prove an Idol of Jealousie to provoke into Wrath him who is King of Kings, and Lord of Lords. The King shall always Esteem them best Servants, and most Loyal Subjects, who serve him, and seek his Greatness in a Line of

Subordination unto God; Giving unto God the things that are Gods, and unto Cesar the things that are Cesars; and resolbeth not to Love or Countenance any who have so little Conscience and Piety as to follow his Interests with a Prejudice to the Gospel and the Kingdom of Jesus Christ; which he looks not upon as a Duty, but as flattering and driving of Self-Designs, under a pretence of Maintaining the Royal Authority and Greatness. Secondly, His Majesty being convinced in Conscience of exceeding great Sinfulness and Unlawfulness of that Treaty and Peace made with the Bloody Irish Rebels, who treacherously shed the Blood of so many of his faithful and Loyal Subjects in Ireland, and of allowing unto them the Liberty of Popish Religion; for the which he doth from his Heart desire to be deeply humbled before the Lord, and likewise considering how many Breaches have been upon their Part, doth Declare the same to be Void; and that his Majesty is absolv'd therefrom, being truly sorry that he should have sought unto so unlawful Help for Restoring of him to the Throne, and resolving for the time to come, rather to chuse Affliction than Sin. Thirdly, As his Majesty did in the late Treaty with his People in this Kingdom, agree to Recall and Annul all Commissions against any of his Subjects, who did adhere to the Covenant and Monarchical Government in any of his Kingdoms: So doth he now Declare by Commissionating of some Persons by Sea against the People of England; he did not intend Damage or Injury to his Oppress and Harmless Subjects in that Kingdom, who follow their Trade of Merchandize in their Lawful Callings; but only the Opposing and Suppressing of those who had Usurp'd the Government, and not only barr him from his just Right, but also Exercise an Arbitrary Power over his People, in those things which concern their Persons, Consciences and Estates: And as since his coming into Scotland he hath given no Commission against any of his Subjects in England or Ireland; so he doth hereby Assure and Declare that he will give none to their Prejudice or Damage; and whatever shall be the Wrongs of these Usurpers, that he will be so far from Abenging these  
upon



upon any who are free thereof by interrupting or stop-  
ping the Liberty of Trade and Merchandise, or otherways,  
That he will seek their good, and to the utmost Employ  
his Royal Power, that they may be protected and defended  
against the unjust Violence of all Men whatsoever. And  
albeit his Majesty desires to Construe well of the In-  
tentions of these (in reference to his Majesty) who have  
been active in Councel or Arms against the Covenant,  
yet being convinced that it doth Conduce for the Honour  
of God, the good of his Cause, and his own Honour and  
Happiness, and for the Peace and Safety of these King-  
doms, That such be not Employed in Places of Power  
and Trust. He doth Declare, That he will not Employ nor  
give Commission to any such, until they have not only  
taken or renewed the Covenant, but also have given suffi-  
cient Evidences of their Integrity, Carriage or Affection  
to the work of Reformation, and shall be declared capa-  
ble of Trust, by the Parliament of either Kingdom Re-  
spective: And his Majesty upon the same Grounds doth  
hereby recal all Commissions given to any such Persons;  
conceiving all such Persons will so much tender a good  
Understanding betwixt him and his Subjects, and the  
Settling and Preserving a firm Peace in these King-  
doms, That they will not Grudge nor Repine at his Ma-  
jesty's Resolutions and Proceedings therein, much less  
upon Discontent, At any thing in a divided way unto  
the raising of new Troubles; especially, since upon their  
Pious and good Deportment, there is a Regress left unto  
them in manner above exprest.

And as his Majesty hath given satisfaction to the just  
and necessary desires of the Kirk and Kingdom of Scotland,  
so doth he hereby assure and declare, that he is no less wil-  
ling and desirous to give satisfaction to the just and ne-  
cessary desires of his good Subjects in England and Ireland;  
and in Token thereof, if the Houses of Parliament in  
England, sitting in Freedom, shall think fit to present to  
him the propositions of Peace agreed upon by both King-  
doms, he will not only Accord to the same, and such  
Alterations thereon meant as the Houses of Parliament  
in regard of the Constitution of Affairs, and the Good of  
his

his Majesties and his Kingdoms shall judge necessary but do what is further necessary for Prosecuting the Ends of the Solemn League and Covenant ; especially in those things which concern the Reformation of the Church of England, in Doctrine, Worship, Discipline and Government. That not only the Directory of Worship, Confession of Faith, and Catechism ; but also the Propositions and Directory for Church Government, Accorded upon by the Synod of Divines at Westminster may be settled ; and that the Church of England may enjoy the full Liberty and Freedom of all Assemblies, and Power of Kirk Censures, and of all the Ordinances of Jesus Christ, according to the Rule of his own Word, and that whatsoever is commanded by the God of Heaven may be diligently done for the House of the God of Heaven ; and whatever heretofore hath been the Suggestions of some to him, to render his Majesty jealous of his Parliament, and of the Servants of God ; yet as he hath Declared, That in Scotland he will hearken to their Council, and follow their Advice in those things that concern that Kingdom and Kirk ; So doth he also Declare his firm Resolution to Manage the Government of the Kingdom of England by the Advice of his Parliament, consisting of an House of Lords, and an House of Commons there, and in those things that concern Religion to prefer the Councils of the Ministers of the Gospel to all other Councils whatsoever. And that all the World may see how much he tenders the Safety of his People, and how precious their Blood is in his Sight, and how desirous he is to recover his Crown and Government in England by Peaceable Means ; as he doth Esteem the Service of those who first Engaged in the Covenant, and have since that time faithfully followed the Ends thereof, to be Duty to God and Loyalty to him ; so is he willing in regard of others, who have been involved in these late Commotions in England against Religion and Government, to pass an Act of Oblivion, excepting only some few in that Nation, who have been Chief Obstructors of the Work of Reformation, and Chief Authors of the Change of Government, and of the Murder of his Royal Father. Provided, that these  
who



who are to have the Benefit of this Act, lay down Arms, and return into the Obedience of their Lawful Sovereign.

The Committee of the States of the Kingdom, and General Assembly of the Kirk of Scotland, having Declared so fully in what Concerns the Sectaries and the present Designs, Resolutions and Actings of their Army against the Kingdom of Scotland; And the said Committee and Assembly having sufficiently laid open publick Danger and Duty, both upon the Right Hand and upon the Left: It is not needful for his Majesty to add any thing thereunto; except that in those things he doth Commend and Approve them; And that he Resolves to Live and Die with them and his Loyal Subjects, in Prosecution of the Ends of the Covenant.

And whereas that prebailing Party in England, after all their strange Usurpations, and Insolent Actings in that Land, do not only keep his Majesty from the Government of that Kingdom by Force of Arms: But also have now invaded the Kingdom of Scotland, who have deserved better things at their Hands, and against whom they have no just Quarrel; his Majesty doth therefore desire and expect that all his good Subjects in England, who are, and resolve to be faithful to God and to their King, according to the Covenant, will lay hold upon such an Opportunity, and use their utmost endeavours to promote the Covenant, all the Ends thereof, and to Recover and Re-establish the Antient Government of the Kingdom of England, (under which in many Generations it did flourish in Peace and Plenty at Home, and in Reputation Abroad) and Privileges of the Parliament, and Native and just Liberty of the People: His Majesty desires to Assure himself, that there doth remain in these so much Confidence of their Duty to Religion, their King and Country; and so many sparkles of the antient English Valour, which shined so Eminently in their Noble Ancestors, as will put them on to bestir themselves for the breaking the Yoke of these Mens Oppressions from off their Necks: Shall Men of Conscience and Honour let Religion, Liberties and Government at so low a Rate, as not rather to undergo any Hazard

Hazard before they be thus Deprived of them? Will not all Generous Men count any Death more Tolerable than to Live in Servitude all their Days? And will not Posterity blame those who dare Attempt nothing for themselves, and for their Children, in so good a Cause, in such an Exigent? Whereas if they gather themselves and take Courage, putting on a Resolution answerable to so noble and just an Enterprize; they shall Honour God, and gain themselves the Reputation of Pious Men, Worthy Patriots, and Loyal Subjects, and be called the Repairers of the Breach, by the present and succeeding Generations; And they may certainly Promise to themselves a Blessing from God upon so Just and Honourable Undertaking for the Lord, and for his Cause, for their own Liberties, their Native King and Country, and the invaluable Good and Happiness of Posterity. Whatever hath formerly been his Majesty's Guiltiness before God, and the Bad Success that these have had, who own'd his Affairs whilst he stood in opposition to the Work of God; yet the State of the Question being now Altered, and his Majesty having obtained Mercy to be on God's Side, and to prefer God's Interest before his own, he hopes that the Lord will be Gracious, and Countenance his own Cause in the Hands of Weak and Sinful Instruments, against all Enemies whatsoever.

This is all that can be said by his Majesty at present, to those in England and Ireland, at such a Distance, and as they shall acquit themselves at this time, in the Native Discharge of their Necessary Duties; so shall they be Accepted before God, Endear'd to his Majesty; and their Names had in Remembrance throughout the World.

Given at Our Court at *Dumfermling*, the Sixteenth Day of *August*, 1650. And in the Second Year of Our Reiga

THE



~~any Malignant Party, or Quarter, or Interest;  
but that they fight freely upon their for  
their Country and Principles, and in Defence~~

THE  
**DECLARATION**  
OF THE  
**Commissioners**

OF THE  
*General Assembly of Scotland.*

As follows:

**T**HE Commission of the General Assem-  
bly, considering that there may be just  
Ground of Stumbling from the King's Maje-  
sties refusing to subscribe and emit the Decla-  
ration offer'd unto him by the Committee of  
Estates, and Commissioners of the General  
Assembly concerning his former Carriage and  
Resolutions for the future, in reference to the  
Cause of God, and the Enemies and Friends  
thereof. Doth therefore Declare, That this  
Kirk and Kingdom do not own or espouse

G

any

X any Malignant Party, or Quarrel, or Interest; but that they Fight ~~meerly upon their former~~ Grounds and Principles, and in Defence of the Cause of God, and of the Kingdom, as they have done these Twelve Years past; and therefore as they do Disclaim all the Sin and Guilt of the King and of his House; so they will not own him nor his Interest, otherwise than with a Subordination to God, and so far as he owns and prosecutes the Cause of God, and disclaims his and his Father's opposition to the Work of God and to the Covenant, and likewise all the Enemies thereof; and that they will with Convenient speed take in Consideration the Papers lately sent unto them from *Oliver Cromwell*, and Vindicate themselves from all the Falshoods contained therein, especially in those things wherein the Quarrel betwixt us and that Party is misstated, as if we own'd the late King's Proceedings, and were resolv'd to Prosecute and Maintain his present Majesty's Interest, before and without Acknowledgment of the Sins of his House and former ways, and Satisfaction to God's People in both Kingdoms.

A. Ker.

Westkirk, 13.  
August, 1650.

13. Au.



((51))

13 August, 1650.

**T**HE Committee of Estates having seen and considered a Declaration of the Commission of the General Assembly, annexed the Stating of the Quarrel whereon the Army is to Fight, Do approve the same, and heartily concur therein.

*Tho. Henderson.*

---

*Your Excellency's most Humble Servant*

A

**LETTER**

FROM

Lieutenant General *David Lesley*

TO THE

**Lord General Cromwell.**

MY LORD,

**I** Am Comanded by the Committee of Estates of this Kingdom, and desir'd by the Commissioners of the General Assembly, to send unto your Excellency the enclosed

G 2

Declara-

(52)

Declaration, as that which contained the State  
of the Quarrel, wherein we are resolved, by  
the Lord's Assistance, to Fight your Army,  
when the Lord shall please to call us there-  
unto. And as you have profess'd you will  
not Conceal any of our Papers, I do desire  
that this Declaration may be made known to  
all the Officers of your Army, and so I rest

*Your Excellency's most Humble Servant,*

*Bruchton. 13  
August, 1650.*

**David Lesley.**

*For His Excellence the  
Lord General Cromwell.*

**some**



# Some Observations

UPON

## This DECLARATION.

1. **A**S to the King. I suppose the Reason why it has not been Publish'd in our *Histories* since the *Restoration*, was out of *Respect* to his *Majesty*, as casting a foul *Blot* upon him, in *Consenting* to such a *Declaration*. And therefore, tho' they cou'd not *Avoid* mentioning of it, yet they did it as *Tenderly* as might be, and have not given us the *Whole*.

But *Considering* that it was *Printed* by the *Presbyterians* in the Year 1650; and no doubt is still in their *Hands*, to be *Re-publish'd*, when they see *Opportunity*, more to his *Majesty's* *Disadvantage*; and that it is no *Secret*, his *Majesty* was then *Compell'd* to take the *Covenant*: I think it more for his *Honour*, and the *Truth* of *History*, to let it be seen, with all the due *Circumstances* of it, and the *Steps* by which he was *Betray'd* and *Forc'd* into it, by the most *extreme Necessity*; which, *considering* his *Age*, then but 20 *Years* old, and the *Desperateness* of his *Condition*, having no other *Hole* to *Creep* in at into any of his *Dominions*; or other visible *Remedy* then left to *Save* even his *Life*, tho' but for a few *Days*; the *Enemy* being just at hand; within a few *Miles* of him, the same *Oliver*, who had *Cut-off* his *Father's Head*; and was then *Hunting* of him; and the *Presbyterians*, who *Pretended* to *Adhere* to him, having *Actually Renounc'd* him, upon his *Refusing* to *Sign* that *Declaration*, as appears fully by their *Act* at the *West-Kirk* here set down; These things are as *Great Alleviations* on the *Kings* part, as the *Temptation* was *Great*, and his *Age* tender, not to *Resolve* upon *Martyrdom*, as his *Father* had done.

done. And it is more for his *Honour* to have it thus told with the true *Circumstances* of it; than to leave it to *Blacken* his *Memory* much more, when his *Enemies* shall *Publish* it, with false *Aggravations*, and the *Truth* be *Forgotten*.

It is told before, *Sect. xv.* How the *General Assembly* objected against the *King*, the *Great Unwillingness* and *Reluctancy* with which he *Sign'd* this *Declaration*; and that he shou'd say afterwards, *He did not think his Father Guilty of Blood*; and that notwithstanding he had so *Declar'd*, he had his own *Meaning* thereof. This was then made use of as a *Great Aggravation* against the *King*. But now do's fully *Justify* him, so far, as that he did not *Willingly* cast such a *Reflection* upon his *Royal Father*, or *Himself*.

And tho' I do by no *Means* allow of any *Mental* and *Equivocal Reservations* in any *Oath* or *Declaration*; which ought to be *Taken* in the known *Sense* of the *Imposer*. And this was *Impos'd* on the *King*; tho' not so *Pretended*, and so left him, at greater *Liberty*; yet even in that *Case*, it ought not to have been done; But if any such *Practice* cou'd be *Justified*, there was a *Reservation* in this *Case*, which perhaps the *King* Meant, and there was too much *Truth* in it, *viz.* That the *Blood* of that *Rebellion*, was, in a *Great Measure* occasion'd by the *King* his *Father*, not *Intentionally*, so as to lay the *Guilt* upon him, *God* forbid; but by the *Effects* of his much mistaken *Clemency*, in giving *Way*, at the *Beginning*, to those *Seditious Spirits*, who sought to *Wrest* the *Government* out of his *Hands*; And for *sparing* his *Justice* to a *Few*, in *Time*, Involv'd himself, his *Family*, and all his *Kingdoms*, in *Ruin*, not *Repair'd* to this *Day*! And hardly *Repairable*, by the *Curst Principles* of *Rebellion* these *Incendiaries* have left behind. Who having *Prosper'd* once, *Attempted* the like often in the *Reigns* of his *Sons*; and wou'd embroil us again. But to go on with the *Declaration*.

2. There was not only no *Toleration* for *Episcopacy*, but the utter *Extirpation* of it *Decreed*; not only in *Scotland*, but in *England*, and all other his *Majesty's* *Dominions*.

3. The *Rebels* were *Declar'd* to have been *Faithful* and *Loyal* Subjects, and to have carry'd on the *Cause* of *God*, in all that they had *Acted* against *K. Char. 1.* And the whole *Blood* of the



the *Rebellion* laid upon his Head. And that his *Defending* himself against them, was opposing the *Work of God*.

4. All those that had *Serv'd* the King against them, (whom they call'd *Malignants*) were to be *Discarded*. And the King engag'd, not only not to *employ* them in any *Offices* whatsoever, no not in his *Family*, not to *Cherish* or *Countenance* them, but not so much as to *Love* them.

And they bestow a *Bantering Exhortation* upon them, not to *Grudge* or *Repine*! But to bear it *Patiently*; for *Peace* sake, and out of their *Love* to the King, to let him be at *Quiet*! &c.

This came [ *Decently*! ] from those, who, when the King had made a *Dead of Gift* to them of the Kingdom of *Scotland* [ as before quoted ] Settld their *Presbytery*, and every thing that they cou'd *Ask*; were so far from being *Quiet* themselves, that contrary to their *Oaths* and *Promises*, they *March'd* against him with an *Army* into *England*, to have their *Presbytery* Settld there too. And nothing less will *Content* them now. As their *Sanguair-Declaration* speaks *Expresly*, and the *New Associations* of both their *Provincial Synods* not *Obscurely*!

And they *Insult* at the old Rate. Bid the *Episcopal Church* there not *Grudge* or *Repine* that they will allow them no *Toleration* and *Persecute* them from *City* to *City*; Why shou'd they not bear it, for *Peace* sake! And rather than make any *Disturbance*! While, at the same time, they are not *Content* themselves with a *Full and Free Toleration* in *England*, but will set the whole *Nation* in a *Flame*, if they are not *Admitted* into all *Places of Power* and *Trust*! And *Claim* it as their *Birth-Right*! But the *Prelatists* and *Malignants* have no *Birth-Rights*! What shou'd they do with *Birth-Rights*! But to go on.

5. They *Commanded* the King, not only to *Recal* the *Commissions* he had given, and to *Disband* those who were not *Presbyterians*, that were in *Arms* for him: But to *Acknowledge*, that it was *Unlawful* to have made use of them, particularly of those his *Subjects* in *Ireland*, who had *Return'd* to their *Duty*, and the King had made *Peace* and a *Treaty* with them, which these *Covenanters* here *Declare* to be *void*; and the King *Absolved* from the *Faith* he had given; and that he ought not to have sought unto so *unlawful Help* for *Restoring* of *Him* to his *Throne*.

And

And that for the time to come he shou'd rather Choose Affliction than Sin. That is, to be Depos'd and Murder'd by the Covenanted Rebels, Rather than take the Assistance of others of his Natural Subjects, pursuant to their Bounden Duty and Allegiance! But Papists must not have leave to Repent, or to be Loyal! And yet are Charg'd with Disloyalty! Several of them were sent from Ireland to the Great Marquess of Montrose, and did Signal Service against the Rebels of the Covenant. Therefore they cou'd not endure them! But they made no Scruple themselves of Employing Papishes, all whom they cou'd Debauch, on their Side against the King; who in one of his Declarations tells the Parliament, that they had more Papists in their Army, than he had in his. But they might Lawfully break their Allegiance, and Fight against their King: But it was Unlawful for him to make use of them for his own Preservation, or suffer them to Pay their Allegiance to him!

6. It is Plain by this Declaration, that all they fought for, and all the Use they had of the King, was to set up Themselves the Presbyterians, their Solemn League and Covenant, their Directory, Confession of Faith, &c. in England as well as Scotland, against the Sectaries as they call'd the Independants, and other their fellow Sectaries; who had then got the Upper hand of them, tho' Born and Nurs'd by them Ungrateful as they were!

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Numb. II.

Edinburgh Feb. 1. 1704.

**M** After Massie, a Scottish Gentleman, living within nine Miles of Edinburgh sent for Mr. Burges, an Episcopal Minister to Baptize his Child: The Presbyterian Preacher of the Paroch, Commanded his Parishioners to Rise (under Pain of Excommunication) and to thrust out that Intruder (as he call'd him.) Whereupon a great many People came to Mr. Massie's House, where they not only Abused his Wife very ill, tho' lying in Child-bed, but also tore all the Minister's Cloaths, Beating him most unmercifully, and with much ado were perswaded to let him have an Old-Coat, and so he gone. He was twice Beset on the Road, with a Design to Kill him with Stones, but it pleased God to Preserve his Life.

P. S.



P. S. Observe that Mr. Burges hath Comply'd with the Government. And Served as Chaplain in K. W's Regiments.

## OBSERVATIONS on Numb. II.

This Letter is but a Single Instance of what is frequent through that Kingdom. Of which more is told in the *New Association*. But no Notice taken, or Answer given in; this Occasional Letter. (See likewise Num. III. of Appendix to the *Wolf Stript*.) For it is Matter of Fact, and cannot be Deny'd. Therefore that Author did wisely Slip it.

But there is Another since, for whom nothing is too Hard, who has Printed a Book call'd, *An Account of the Proceedings of the Parliament of Scotland, which Met at Edinburgh, May 6. 1703*. In Answer to another Relation of it, which is Intitul'd, *The Proceedings of the Parliament of Scotland, &c.* which is quoted in the fore-going Sheets. And he undertakes to Prove the very Good Usage which the Episcopal Clergy and those of their Communion meet with in Scotland. For which Reason I have Publish'd this Letter come now to hand. And several others, to the like Purpose, I have seen.

However, nothing can be a clearer Proof, than the Answers which this Author of the Account gives. He comes in his Preface, p. 3. to what was said in the Proceedings of the *Male-Treatment of the Episcopal Clergy at Edinburgh*. And he puts it off thus, That the Instances were too General. And says he, *I am at too great a Distance for a speedy Enquiry*. It seems then, he was in too great Hast with his Book. That he cou'd not stay for Information, before he pretended to give an Answer! But there is a great deal of Slander and Malice in his Book; and the Party cou'd not want it so long!

But how cou'd a Person of that Kingdom, who gives us News every day from thence; and is acquainted with so many of the Scots Men now in London, especially of the Whig-side, who were then at Edinburgh, and sat in the Parliament there; and from whom he Receiv'd the Particulars of his long Account of their Proceedings; How cou'd this Man want Information of what was Publick at that time in Edinburgh? At least, he might, in the Return of a Post, have had full Information from thence; where his Correspondents lie, who furnish him Weekly with News.

H

But

But there is a more Shameless *Come off* even than this, in his *Book*, p. 11, 12. where he wou'd Solve the *Rabbling* of an *Episcopal Meeting* at *Glasgow*, who had the *Protection* of the *Privy Council*, pursuant to her *Majesty's Gracious Letters* on their *Behalf*, which is told in the *New Assoc. Part. 2. Supplement*, p. 1, 2. 14.

1. He calls it a *Jacobite Conventicle*. Tho' care was taken by the *Privy-Council*, that the *Clergy Man* whom they sent to *Officiate* there, was one who had *Qualify'd* himself according to *Law*, and taken the *Oaths* Requir'd by the *Government*. But he was *Episcopal*, that was the whole Cause. And there was nothing of *Jacobitism*, not one Tittle, appear'd in the whole Case; But purely the Point of *Conscience* as to *Episcopacy* and *Presbytery*, for which I Refer you to their *Petition* to the *Queen*, which is Inserted in *Wolf Stript*, Append. Num. III. Therefore this *Author* calling them *Jacobites* was only an *Ill Word* to *Scold* with, as they call the *Church of England* *PAPISHES*! And our *Common Prayer* the *MASS* in *Englisk*! But this *Clergy-Man* who *Officiated* at *Glasgow*: gave greater *Proof* of his *Affection* to the *Government*, than several *Presbyterian Ministers* now in *Places*, who *Refus'd* the *Oaths*, and have not taken them to this day. Which being told in the *Proceedings* is own'd for *Truth* in the *Account*, Pref. p. 2. And the *Quakers* *Instanc'd* in *Justification*, who have a *Scruple* about *Oaths*. Wou'd such an *Excuse* have *Pas'd* from the *Episcopal Clergy*, if they had *Pleaded Quakerism* for not taking the *Oaths*! And why may not some of them have *Scruples*, as well as the *Presbyterians*!

2. But this *Advocate* of theirs has a *Better Reason* to *Clear* them from that *Rabbling* at *Glasgow*, in his *Account*, p. 11. which is, that the *Episcopal Meeting* there did set the *Mobb* upon *Themselves*! Tho' they were not *Arm'd*, nor made any *Resistance*, several of them were *Hurt* and *Wounded*, and the *Clergy-Man* who *Officiated* hardly *escaped*, Sir *John Bell's House* where they met, was *Gutted*, and his very *Gardens* *Destroy'd*, and his *Eldest Son Wounded*. And in that *City*, which is the *Second* in the *Kingdom* for *Greatness*, and the most *Presbyterian* and *Whigg* of any other, the very *Nest* of them, where the *Rabbling* of the *Episcopal Clergy* and *Churches*, then *Establis'd* by *Law*, in the *Beginning* of this *Revolution*, was *Carry'd* on with the utmost *Barbarity*; which I have from *Eye Witnesses*; and



and several *Circumstances* of their *Cruelty*, especially of what they call their *White Regiment* of *Women*, kept on foot for this very Purpose, cannot be told for the *Filthy Obscenity* of them, which cost one of the Clergy then *Preaching* his *Life*, who was thus *Treated* by them in the *Church*, if not in the *Pulpit*; and the worthy Mr. *Toland*, since well known, then a *Student* in that *University*, was a Principal Man at Heading the Mob, and *Hallooing* them at the Clergy; and this *White Regiment* was up, at this last *Rabbling* of which we are now *Speaking*; and *Maggy Steen* their *Collonel*, was in Consult with some of the *Presbyterian* Ministers and Magistrates the Night before; Is it not very likely then, that in this Place, and under these *Circumstances*, a *Few* of the *Episcopal* Perswasion, *Un-Arm'd*, and in no Posture of *Defence*, shou'd Raise this Mob upon themselves; which might have cost them their *Lives*? And probably had, if my Lord *Kilmares* had not come in with some Forces he commanded there to their *Rescue*. Whom this *Author* calls *Jacobite* Ruffians, who drew their *Swords* and *Qurrell'd* with the *Boys*, and others they found in the *Streets*. This was the *Innocent* and *Godly* MOB, then *Affaulting* Sir *John Bell's* House, where the *Episcopal* Meeting was kept! And this was the Manner in which he tells, that they Rais'd this *Tumult* upon *Themselves*! And calls it a *Jacobite* *Outrage*! And says they were *Resolv'd* on a *Tumult*, and *Fear'd* the *Moderation*! of the People. Why did they not let the MOB alone, and see the *Utmost* they wou'd have done? But they fear'd their *Moderation*! And it was the *Soldiers* Rais'd the *Tumult*; for it is the *Second Blow* that makes the *Quarrel*. There had been no *Disturbance*, tho' they Murder'd every Man in that *Meeting*, if no *Resistance* had been made, and the *Souldiers* had not come in and *Disturb'd* that *Good Work*! There is no *Disturbance* when a *Butcher* kills a *Sheep*.

But how came it, That the *Privy Council* who *Examin'd* this Matter, did not *Punish* these *Jacobites* who Rais'd this *Tumult*? But on the Contrary, Order'd the *Magistrates* to *Repair* the *Damages* done to Sir *John Bell's* House; and, for the future to *Protect* that *Episcopal Meeting*, pursuant to Her Majesty's Orders; or otherwise *Threaten'd* to send more *Forces* among them, to *Teach* them their *Duty*. Notwithstanding these *Presbyterian Magistrates* had the *Grace* to refuse to do either! Why then were not the *Forces* sent? This *Author* tells, p. 11. That the *Presbyterian* Party were so Strong, in the *Privy-Council*

cil as to Hinder it. Then sure they were so Strong as not to have Suffer'd the *Reflection* of that *Tumult* to be laid upon the honest *Presbyterians*, if there had been no *Cause* for it, but that the *Jacobites* had Rais'd it upon Themselves! He confesses, p. 12. That the *Inhabitants* of *Glasgow* did drive them out of their *Conventicles* set up against *Law*. Why? Tho' *Episcopacy* was Abolish'd, by *Act* of their own *Parliament*, from being the *Establish'd* Religion; Was it made *Unlawful* for them to have any *Liberty* of *Conscience*, and to Serve *God* in their *Houses*, when they were Turn'd out of their *Churches*? Or, was not the *Queen's* Authority *Sufficient*; or their *Regard* for Her *Majesty* so great, as to *Gratify* Her (if it had been no more) in so *Small* a Matter, as to suffer one *Episcopal Meeting*? And why wou'd they not let the *Privy-Council* be *Judges* of this, since they one that the *Major Part* of them were on their Side? Or, had they a *Private Watch-Word*?

But this *Author*, giving his *Reasons*, why the *Presbyterians* Refuse any *Toleration* to the *Episcopal Party* in *Scotland*, says, p. 57. That for such of the *Episcopal Clergy* as have taken the *Oaths* to Her *Majesty*, there is no need of it, they may *Preach* and *Pray* whenever they can *Procure* an *Auditory*; for there is no *Law* against it. Now this was the Case of that *Episcopal Meeting* at *Glasgow*, for the *Clergy-Man* who did *Officiate* there, had taken the *Oaths*; and as such, was sent by the now *Privy-Council*, pursuant to Her *Majesty's* *Gracious Letters*. Which, it seems, were not contrary to *Law*. Yet were *Oppos'd*! And this *Author's* *Justification* of it, is, That they drove out a *Conventicle* set up against *LAW*! And they will suffer none other there to this Day. Tho' the *Episcopal Party* there have humbly *Petition'd* her *Majesty* for it. But cannot *Obtain* it, for *Fear* of the *Presbyterians*! Why did the *Magistrates* of *Glasgow* Answer the *Privy-Council*, that they cou'd not undertake to *Protect* any *Episcopal Meeting* there, as they were *Commanded*? Especially Considering that there was no *Law* against it. Cou'd not they *Protect* the *Laws* against a few *Jacobites*? (as this *Author* calls them) or hinder them from *Rabbling* of Themselves! Why did they *Oppose Forces* going down against them? Why do's this *Author* say, p. 12. That had not the sending of *Forces* thither been wisely *Prevented*—— *Scotland* had unavoidably been thrown into greater *Convulsions* and *Disorders*, than any  
that



that have happen'd since the Restoration of K. Char. the Second ? This is fair *Warning* ! And these are Grateful Men !

Had they *Forgot*, that when Episcopacy was Establish'd, in the Year 1669, and afterwards (as it is Express'd in the *Glasgow Petition* before mention'd ) K. Char. II. did grant even to the *Presbyterians* and their *Preachers*, as much, if not more, than we now humbly Address for, altho' they were equal Enemies to Himself, as to the Monarchy.

And has their *Address* to King James 7th. quite Slipt out of their Minds ( which therefore to Refresh their Memories, is Re-printed in the *Appendix* to *Wolf-Strip'd*, Num. 1. p. 3, 4, ) wherein they give many *Thanks* for the *Indulgence* he Granted them, and Promis'd perpetual *Loyalty*, upon their *Word* and *Conscience* ? Which they *Religiously* perform'd ! As to his *Father* ! So hitherto to his *Daughter* ! Whose least *Commands* [ or *Desires* ] they *Dispute* Inch by Inch !

And the Return of *Gratitude* which they had made to these *Princes* for their Great *Clemency* to them ( Plentifully by them Acknowledg'd, at the Time ) was to Raise *Rebellions* against them, while they Liv'd ; and after their *Death*, to Blaken their *Memory* as the most *Cruel* of *Tyrants* !

Thus this *Account* gives a long *Detail* of the Sharp *Acts* made against the *Presbyterians* in *Scotland*, during these *Reigns*. But says not a Word of the *Cause* of it, and even *Necessary* which forc'd the *Parliament* ( they forgot that ) as well as the *King* to make these *Laws*, to Preserve the *Nation* from the daily *Murders*, *Assassinations*, and *Rebellions* of these *People*, the like I believe not Heard in any *Christian* Country ! They not only set-up *Declarations* downright *Disowning* the *King*, and *Preaching* it as every Man's Duty to *Kill* him, but all who Obey'd him, or Serv'd him. And they have *Murder'd* the *Soldiers* whom they found *Single* Travelling the *Road*, for no other Reason, but because they saw the *King's* *Livery* upon their *Backs* ! And when *Taken*, and brought to *Execution*, had their *Lives* offer'd them, upon no Harder Condition than only to say these Words, *God save the King*, No ! They wou'd not Buy their *Lives* so Dear ! And wou'd suffer *Death* rather than do it ! But when their *right Hands* were cut off [ which is part of the *Sentence* for *Treason* there ] Sprinkled their *Blood* upon the *People*, calling it [ *Blasphemously* ! ] The *Blood* of the *Cove-*  
nant

nant. This is the same Trayterous Covenant they have now Renew'd, since her Majesty's Accession to the Throne; and which they think the very Covenant of God! And they Baptize their Children into it! It is frequently given in Charge at their Baptisms, with their Confession of Faith, &c. This is in Lieu of the Sign of the Cross! And this Allows of no King or Queen who will not take it. This has made them Renounce Queen Ann, and for the same Reason they gave against her Uncle K. Char. II. because she is Episcopal. For they will have none but a Presbyterian to Reign over Them!

When the Duke of York was Commissioner in Scotland, he cou'd not believe it Possible, what was told him; That Men cou'd be Possess'd with such a Frenetical Spirit of Furious and Unchristian Zeal, as to Scruple saying, God save the King, which is a Scripture Expression, and often us'd to those who were not very good Kings; and signifies no more than Let the King Live, as the Hebrew reads it; which Daniel us'd to an Heathen King, who had cast him into the Den of Lions. Dan. vi. 21.

But his Royal Highness had Occasions, while he was there, to be Convinc'd of this; for he himself offer'd Pardon to some of these Rebel-Zealots, who were Condemn'd during his Administration, upon the Sole Condition of saying God save the King; but all his Rhetorick cou'd not perswade them!

Σ x They have Shot at and Wounded BISHOPS in their Coaches in the Streets of Edinburgh. They Assassinated the Lord Archbishop of St. Andrews, as before is mention'd; And presently after flew out in open Rebellion, and Fought it in the Field at Bothwell-Bridge, where these Assassimators were their Chief Commanders. Some of whom that Escap'd, Fled into Holland, and were follow'd by Sir William Sharp, Son to the Arch-Bishop, who Apply'd himself to his Highness for Leave to Apprehend them, but cou'd not obtain it. And had the Mortification to see them come over in his Train, and Employ'd in our Deliverance! But without Confession or Satisfaction made for the Murther of a Bishop. No. They thought it no Murther, but an Heroical Imitation of the Zeal of Phinehas!

These were not Content to use their Slovenly way of Worship in their own Houses, or in Reasonable Companies, which was not deny'd them; but they wou'd meet in the Hills, 5, 6, 7, or 8000 of them together, in Arms, where they Committed several Murders.

And



And when the King did *Indulge* about an *Hundred* of their *Preachers*, and gave them full *Liberty* to *Hear* them, in a *Peaceable* way; they *Spurn'd* at it, and wou'd have none of it. And those of their own *Preachers* who Accepted of this *Liberty* from the King, they *Forsook* and *Disdain'd* them, as the King's, or the *Councils Curates*, which they, in *Contempt* call'd them; and wou'd not meet otherwise than in *Opposition* to the *Government*, and in what *Numbers* they pleas'd, and to do what they pleas'd! This occasion'd the *Laws* made against those *Field-Conventicles* of Rebellion. Which these *good-Men* call *Persecution*.

And yet how many of them did the King Spare! He shew'd great *Mercy* to them, for which they now call him *Tyrant*! And have *Rebell'd* since, over and over again,

The Renown'd Sir *George Mackenzie*, Lord *Advocate* in *Scotland*, Wrote a *Vindication* of the *Reign* of K. *Char. II.* in *Confutation* of these *False Representations* of the *Whiggs*, Printed here in *London* since the *Revolution*. And it Remains *Un-Answer'd* by them to this Day. For they cannot. It is *Matter of Fact*, of which he had *Perfect Knowledge*, being then upon the *Place*, and more *Particularly Oblig'd* by his *Office* to take *Cognizance* of it. Yet the Old *Objections* are here again *Represented*, in *Ample* form, by this *Author* of the *Account*; without the *Least Notice*, that they have been *All already Confuted*! And he knows it full well.

Can this *Author* find in all that *Reign* any who were *Glen-Coed* under *Trust*, after they had lain down their *Arms*, and submitted to the *Government*?

Can he find such an *Instance* of the *Breach* of *Publick Faith*, as we are told of in *The Flying Post*, Mar. 30. 1704, That the *Privy Council* of *Scotland* (the *Major part* of which he *Confesses* to be *Presbyterians*) having given Sir *Alexander Mac-Donald* of *Glengary* (a *Relation* of *Mac-Donald* of *Glen Coe*, and who *Quited* his *House* for fear of the like *Treatment*, under the same *Presbyterian Administration*) their *Safe Conduct* to come to *Edinburgh* by such a Day, and for 15 Days after that he might be secure of his safe *Return*, did, when he Came accordingly, Commit him *Close Prisoner*. And when he *Pleaded* the *Safe Conduct* they had Given him, they *Despised* it, and *Committed* him *Notwithstanding*!

This

This is *John Hus* and the *Council of Constance*. The *Presbyterian* out-doing the *Jesuit*. For the *Council* broke only the *Emperor's Safe Conduct*, but these break *their own*. Tho' Acting in her *Majesty's Name*, they are Lyable to her Just Resentment, that her *Honour* suffer not in the Case. This is giving no *Quarter*, and making Men *Desperate*. It *Prostitutes* the *Dignity of Government*, and, *Dissolves* all *Faith* and *Trust* not only betwixt *Prince* and *People*, but among all *Mankind*; And *Transforms* us all into so many *Beasts of Prey*; Independent on *Society* or *Laws*, shewing no Man any *Security* but in the *Strength* of his own *Arm*. It turns us from *Christians* far below the *Heathen*!

If the *Flying Post* has *Mis-Represented*. Let him look to that.

Otherwise these *Reflections* are *Just*. And these *Presbyterians* the *Abhorring* of all *Flesh*!

Many have *Broke* their *Faith*. But none except, They do it *above board*, and stand in it! This is not the first Time. Their *History* affords *Plentiful Examples*. And must they be *Trusted* still!

There are *Particular Persons* among them, some of which I know, Men of *Honour* and *Good Nature*, whom I cou'd *Trust* with any thing of *Private Concern*. But take them as a *Body*, they are, and ever have been, the most *False* and *Perfidious* that can be shew'd of *Human Race*! And the *Question* is not, Where they have *Broke* their *Faith*? But where they ever *Kept* it, in any thing wherein their *Cause* was *Concern'd*? Or Ever gave a *True Representation* of *Themselves*, or of their *Adversaries*? Or wou'd *Disown* a *Lye* they once *Told*, tho' never so *Plainly Confuted*? Or *Ceas'd* to *Repeat* it over again, tho' they cou'd not *Answer* what was said against it?

For it is not the *Method* of that *Party* to *Answer*. But to *Repeat* and *Repeat* their *Lyes* still on, without a *Blush*! And to *Hammer* them into *People* by *Meer Dint* of *Diligents*! And how *Strangely* have they *Prevail'd*!

Thus that *Notorious Lye* in their *Claim of Right*, of their having *Reform'd* from *Papery* by *Presbyters*, as well as that *Pre-lacy* was an *Unsupportable Grievance* and *Trouble* to that *Nation*, and *contrary* to the *Inclinations* of the *Generality* of the *People*, ever since the *Reformation* having been *Effectually* and *Demonstratively* Disprov'd



Disprov'd, from their own *Histories*, in the *Fundamental Charter of Presbytery*, Printed at London for Char. Brome in the Year 1695. Yet this *Author* takes no Notice of it, but *Insists* still upon what he knows to be a *Lye*!

But what need he give *Himself* the *Lye*! And in the same *Breath*; that no body can *Miss* it! He pretends (to shew the Great Moderation of the *Presbyterians* in Scotland) that the *Prelatists* there Enjoy not only *Toleration* but a *Comprehension* too. And yet he tells, p. 42. That any sort of *Toleration* was not only *Refus'd* to them, as being the *Establisshing of Iniquity of a Law*; but p. 46. That an *Act* Pass'd making it *High-Treason*, by Word, Deed, or Writing, to Defend *Episcopacy*, or Impugn *Presbytery*; And upon this, says he (Insultingly!) *The Toleration Act was Drop'd, and no more Heard of it*. It was Time, indeed, when it was made *High-Treason* to Propose it!

And for the *Comprehension* (tho' it is foolish to Talk of that where a *Toleration* is Deny'd) there is an *Act* set down, p. 120. Made June, 12. 1693. Wherein the Condition of the *Comprehension* is, That they take the Oath of *Allegiance and Assurance*, subscribe the *Confession of Faith*, and Declare the same to be the *Confession of their own Faith*, and own the *Doctrines* therein contain'd to be *True*, and that they will constantly *Adhere to the same*; and likewise that they *Own and Acknowledge PRESBYTERIAN Church-Government* to be the only *Government of this Church*; and will *Submit thereto*, and *concur therewith*; and never *Endeavour, Directly or Indirectly*, the *Prejudice or Subversion thereof*; And that they likewise *Subscribe to observe the present Uniformity of Worship, &c.* And says, p. 122. This was the first *Act of COMPREHENSION* Obtain'd for the *Episcopal Clergy*. Is that Man besides himself, to call this a *Comprehension*, which *Excludes* all but Rank *Presbyterians*! It is as Severe a *Test* as cou'd be Worded against the *Episcopal Clergy*.

Well then, he gives us Another in the Year 1695. which he puts foremost, for the better *Grace*, because it bears more *Shew of Favour*, it begins at p. 79. And requires only the Oath of *Allegiance and Assurance*. But who were *Included* in this? They only, that were, at the Time of his *Majestys happy Accession to the Crown*, and have since continu'd actual *Ministers in particular Parishes*; And no Sentence, either of *Deposition* or *Deprivation* past against them.

First hereby are *Excluded* all the *Episcopal Clergy*, who, at the Beginning of the *Revolution* were *Rabbl'd*, in *Savage* Manner, and Thrust out of their *Parishes*, (and some of them out of their *Lives*) by the Godly *Mobb*, set on Work by the *Ring-Leaders* of the *Faction*, not only without *Law*, but against all the *Laws* then in being; before the *Prince of Orange* had *Accession* to the *Crown of Scotland*; but after his Coming over, in order to it! And their *Convention* did Adjudge all the *Clergy* thus Turn'd out, by the *Mobb*, to have been Lawfully *Ousted*, and that none of them shou'd be *Restor'd*. All these are *Excluded* out of this *Gracious Act*.

Secondly, All that had been turn'd out by the *Presbyterian Administration*, from the Beginning of the *Revolution*, to July 16. 1695. the Date of that *Act*. In which time, they, having the *Full and Absolute Power*, had made what *Purgations* they pleas'd and cou'd Effect, all over the *Nation*; so that we may suppose there were few *Episcopal Clergy* left in *Possession*, except in the *North*, and some other Places, where the *People* kept them in, by Strong hand, and Defended them from the *Presbyterian Inquisition*, following their own *Inclinations*, as they said, since that was the *Rule*, and the Reason given in the *Claim of Right* for Abolishing of *Episcopacy*! And these stood out upon Account of the *Oaths*, as well as of *Episcopacy*. So that this *Act* was no *Favour* to these. Except to Tempt them by *Fair Means*, whom they cou'd not otherwise bring to *Compliance*. And we must think that very Few, if any of those in their *Power*, were left in *Possession* in 1695, seeing this *Author* tells us, p. 82. that about 315 were turn'd out in 1689, and 1690.

And it seems they did not expect many to come in, when no longer time was given by this *Act*, than from July 16, the Day it was made, to Sept. 1. next following. In which time many of the Kingdom might not Hear of it. And if any did come in, they were Expressly Barr'd from being *Members* of their *General Assemblies*, *Synods*, or *Presbyteries*, from *Licensing*, *Ordaining*, or any Part of Government in the Church, unless they were *Assumed* by their *Kirk-Judicatories*; who were left Free to *Assume* them, or not, as they Pleas'd notwithstanding their having taken the *Oaths*.

But



But there is a Latitude given, even after the said 1st of September, that if any be *Assumed* by the *Kirk-Judicatories*, upon their *Certificate*, such shall be *Admitted and Allow'd* to *Qualifie* himself by taking the *Oath of Allegiance*, and *Subscribing* the same with the *Assurance*. That is, in *English*, if the *Kirk* be *Satisfy'd* of their being thorough *Presbyterians*, and for their *Turn*, they are then, and not till then, rightly *Qualify'd* to take the *Oaths* to *K. William*! But where is the *Comprehension* here? For all is still left in the *Hands* of the *Kirk*. And they are not *Requir'd* to *Assume* any but whom they think fit. The *Security* here *Propos'd* is the *Proverb*, of giving the *Wolf the Lamb* to keep. The *Bishops* in *Scotland* had *Power* to *Assume* such of the *Presbyterians* as they thought fit. Were the *Presbyterians* thankful for this *Grace*? Did they think it a *Comprehension*?

But in this *Act* there is a *Clause*, That such of the said *Ministers* as shall not come in betwixt and the said *Day*, are hereby, and by *Force* of this present *Act*, ipso facto, *Deprived* of their respective *Kirks* and *Stipends*, and the same declar'd vacant, without any further *Sentence*. This opens the *Mystery* of this *Gracious Act*! Which was to *Oust* those *Episcopal Clergy* in the *North*, by *Force* of an *Act* of *Parliament*, whom all the *Kirk Authority* cou'd not *Dispossess*, they being *Supported* by the *Inclinations* of the *People*. And this is the *Reason* that the *Time* allow'd them was so *short*, wherein probably *Few* or *None* of them cou'd take the *Benefit* of the *Act*, if they had a mind to it. For the *Kirk* was *Resolv'd* to get *Rid* of them, at any rate, they were *Thorns* in their *Sides*, and their *Stout Opposition* did much *abate* the *Authority* of the *Kirk* all over the *Kingdom*.

But hereby they are *Fallen* into a worse *Snare*! For by this, *Lay-deprivation* is allow'd, and the *Civil Government* intermeddling to the *Full*, not only *circa Sacra*, but *in Sacris* as this *Author* do's *Distinguish*. p. 74. And gives it as the *Great Reason* of the *Non-Conformity* of the *Presbyterians* to the *Episcopal Government*, because of the *Erastianism* they said of the *Bishops* in *Submitting* to the *Encroachments* of the *Civil Power* upon the *Inherent Rights* of the *Church*, such as this *Author* there mentions, to be *Judges* of the *Qualifications* and *Doctrine* of *Ministers*, or *Terms* of *Church Communion*. Which he says, the

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*Presbyterians* (not in *Holland*, but ) in *Scotland*, have always oppos'd. Yet now they Fly to it, when it will serve their Turn!

If they say, the *Kirk* cou'd not help it, it was the *Parliament* that did it

Answ. It was a *Parliament* they *Commend* and bring this as a *Proof* of the *Great Moderation* of the *Kirk*, How else do's it shew the *Moderation* of the *Kirk*, if the *Kirk* did not *Consent* to it ?

And, 2dly, Might they not suppose this to be the Case with the *Church* too; and that She ought not to be loaded with all the *Acts* of *Parliament* made in such Cases?

But he brings a very Substantial *Argument* against *Admitting* any, whom they knew to be *Well-affected* towards *Episcopacy*, whatever *Tests* they took, or however they *Qualify'd* themselves, which is, p. 102. That they cou'd not give any manner of *Assurance*, that they wou'd not *Endeavour* to *Subvert* the *Constitution* of the *Church*, if they were admitted into the *Share* of her *Government*. This I own to be *Unanswerable*, it is strong *Sense* and *Reason*; and supposing that they thought themselves in the *Right*, they ought not to have *Admitted* any such. But then their *Hipocrisy* lies in this, 1. To *Pretend* otherwise, and *Produce* Sham *Acts* of *Parliament* which mean no such thing, but the direct *Contrary*. And 2dly. That they will not allow others to make use of the same *Prudence* and *Caution*, but *Plead Birth Rights*, and such like *Senseless* things against them; and call that *Persecution* in others, which they *justify* in themselves.

The Address of the General Assembly in Scotland to Her Majesty. This Author has Presented us, in his Paper of Mar. 23. 1704. with the Address of the General Assembly of the Kirk in Scotland to Her Majesty, sent the same Month.

1. It begins with that fully Disprov'd Lye, of the Reformation in Scotland being by *Presbyters*, and that the *Presbyterian Government*, was at that time Settled. Of this before.

2. As false is it what they next say of God having always Signally bless'd the *Presbyterian Government* of that Church, and the *Discipline* thereof, for the *Suppressing* of *Prophanity* and *Curb*ing of *Error*.

This is well said, if it did not want the *Circumstance* of *Truth*. For they stand Chargeable not only with their *Schism*, in breaking off from the *Church Government* of the whole Earth,



Earth, from the Days of the *Apostles* to *John Calvin*: but like-like their Doctrine is Charg'd as *Corrupt* and *Unsound* in the *Faith*, and tending, by a Natural Consequence, to *Profanity* and *Error*.

Such are their *Anti-Nomian* Doctrines [ the *Presbyterians* in *Scotland* are generally *Anti-Nomians* ] That *God* sees no *Sin* in his *Elect*. That the *Good* Actions of the *Reprobate* are *Hateful* to *God*; and the *Sins* of the *Elect* not *Displeasing* to Him. They explain *Election* and *Reprobation* at such a Rate, as to Render those whom they call the *Elect* *Secure* in their *Sins*, tho' never so *Heinous*, and continu'd in to their last *Breath*. They *save* them by *Hidden* and *Ir-reversible* Decrees, without any Consideration of their *Good* or *Bad* Lives. They make *God* the Author of *Sin*, by denying *Free Will* in *Man*, and saying that all our Actions are *Pre-determined*, and we cannot mend them.

This is not only *Mentioned*, but *Insisted* upon in the 2d. Part of *New Association*, p. 18, &c. But no *Answer* given to it in the *Occasional Letter* before Consider'd.

From such *Principles* as these it is not strange to find such an Abounding of *Immorality* and *Prophaness* as this *Kirk-Address* do's Acknowledge to be now among them. It makes the *Gentry* *DEISTS*, and the *Common People* *ENTHUSIASTS*.

They may say as an *Anti-Nomian Preacher*, in *London* did, not long since, to a Friend who Ask'd him the *Success* of his *Ministry*; He answer'd with great *Commotion*, and seem'd to Wonder, That he had Preach'd a *Congregation* of *Christians*, into a *Congregation* of *Devils*.

That *Prophaness* and *Immoralities* [ some of a Sort not known before ] have abounded in *Scotland*, much more since the late *Establishment* of *Presbytery* there, is *Notorious* to all in that *Country*; and *Bewail'd* by the *Good Men* of the *General Assembly*, who cannot find a *Reason* for it!

To what is before said, let me add the *Prophaness* of their *Holy things*. Their *Slovenly* way of *Worship*, sitting upon their *Tails*, and their *Hats* on their *Heads*, or *Hanging* upon one *Ear*. And having Banish'd as well *Decency* as *Learning* with the *Episcopal Clergy*, their *Lean-Flashy Tedious-Sermons* and telling *God* all the *News* of the *Town* in their *Prayers*, their *Scots-Presbyterian Eloquence*, and *Nasty-Kitchen Metaphors* apply'd to the *Almighty*,

*Almighty*, are indeed *Blasphemous*, (which they call *Familiarity* with *God*) and cannot go down with any *Man* of *Sense*, or who has a due *Notion* of the *Infinite Majesty*. This *Deformity* of *Holiness* has Render'd their *Religion* *Nauseous*, especially among the young *Nobility* and *Gentry*; and Inclined them to *Atheism* or *Popery*. Of the *Increase* of which the *General Assembly* do's likewise *Complain*. And when the *Comparison* lies betwixt the *Pompous Superstition* of the one, and the *Mechanick Dullness* and *Irreverence* of the other, it is not to be wonder'd that *Popery* as well as *Prophaness* and *Immorality* has had so many *Proselytes* among the *Presbyterians*.

But the *Presbyterians* give another *Reason* for it, viz. That the *Devil* is always most *Busie* among the *Saints*. Whence arise those *Swarms* of *Witches* [all *Dissenters*] which *Rise* and *Fall* with *Presbytery*, and its *Off-spring*. Hardly heard of under *Episcopal Administration*.

2 2  
Besides the *Debauchees* of the *Covenant* are *Excus'd* upon an other *Account*; as one of their *Ministers* since the *Revolution*, said of a certain *Patron* of theirs, who was *Wicked* out of the *Common Road*, and *Notoriously* so; we must not take *Notice* of him; for *Scandal* to the *Cause*; and he is as good to *God* another way. He was *Sound* at *Heart*. For he had *Built* them a *Synagogue*!

2  
I wish the *General Assembly* had nam'd some of those *Blessings* which they observe have always *Signally* attended *Presbyterian Government* in *Scotland*. I have hear'd, that as *Rebellion* introduc'd it, so the *Sword*, *Famine*, *Sickness*, and *Poverty* have always attended its *Establishment*. All which have *Signally* follow'd it now. They have not been *Establish'd* before since *Forty One*, those *Blessed Times*! Is this the *Blessing* of which they now mind Her *Majesty*? The *Rebellion* they then Rais'd against her *Royal Grand-father*; which *succeeded* (tho' he had *Establish'd* them too) till it brought on his *Destruction*, and of the *Church* with him, not only in *Scotland*, but in *England* and *Ireland*! And all this, by his *Playing* with them, his *Courting* and *Caressing* them, till they Grew to *Strong* for him. And they made as *Fine Loyal Addresses* as they do now. Nay more, they once *Declar'd* themselves fully satisfy'd, and that they had no more to *Ask*, after his having *Establish'd* their *Presbytery*, and Abolish'd



Abolish'd *Episcopacy* for them. It was then a *Contented People* and a *Contented King*.

3. But it seems this *General Assembly* will not be content with all this. They will not have any of the *Episcopal Clergy* left among them. They will not suffer them to *Preach*, tho' in *vacant Churches*, as the *Address* speaks; nor to *Baptize* their own *Children*, or those of their *Communion* in private *Houses*, when the *Church-Doors* are shut against them, which this *Address* calls *Irregular Baptisms*. For this they Outrag'd Mr. *Massie*, &c. as before is told. They count it likewise *Irregular* to *Baptize* the *Children* of any who are under *Scandal* with them (and we know what they count *Scandal*) thus Punishing the Innocent *Child* for the *Parent's* Offence. But they think the want of *Baptism* to be little *Harm*. They make it but a *Formality*! And down it go's in their next *Heat* against *Sett-Forms*! They had almost worn it quite out, and the *Lord's Supper* too; in their last *Establishment*. As has been often told See *Wolf Stript*, chap. iv. N. 3. p. 20.

If no *Private Baptisms* must be allow'd in *Scotland*; and of no *Children* of those who are under *Scandal* by the *Kirk*, then none of the *Church* there can have their *Children* *Baptiz'd*; unless at the Peril of the *Mobb*, where the *Presbyterians* Prevail, as in the Case of Mr. *Massie*, &c. or of the *Royal* Authority, which as in the last *Reign*, they bring into their Aid, where the *Inclinations* of the *People* are *Episcopal*, which is far the Greater Part of the *Kingdom*. Therefore this *Address* of the *General Assembly* do's direct her *Majesty* to Issue her *Proclamation* against these *Episcopal Clergy*, who *Preach* or *Baptize* and will not own the *Sentences* of *Deposition* by the *Kirk-Judicatories*, or of *Deprivation* by the *Privy Council*. These are the Men who Cry out upon *Erastianism*! Of which before, But now we have it as the proper *Act* of the whole *General Assembly*.

And they being now strengthened by a *Letter* Countersign'd by D. of Q. to the *Privy Council* there, in pursuance to their *Address*, to let the *Laws* loose against the *Dissenting Clergy* (so the *Church* of *Scotland* is now nam'd) we may expect to hear more of their *Sufferings*, till they are *Extirpated*, if a more than *Ordinary Providence* do's not *Interpose*.

It is told in *New Assoc.* Par. 2. Supl. p. 14, 15. How Mr. *Rob.*

*Rob. Calder* an Episcopal Clergy-Man was Treated at *Aberdeen* for Administring the *Holy Sacrament* there *Easter* was Twelve Months, 1703.

And this Year, some of the Episcopal Clergy there, having given Notice for the *Sacrament* to be Administred in their own *Meeting Houses* last *Easter-Day*, 1704 ; The *Presbyterians* there, being much fewer in Number than the *Church*, durst not venture upon their Common Refuge the *Mobb* ; but took hold of the Advantage of the *Letter* beforemention'd, in Her Majesty's Name, and obtain'd a Peremptory *Summons* from the *Presbyterian Privy-Council* there, for these Clergy Men to Appear at *Edinburgh*, to Answer these *Irregular* Proceedings. So that now they are Depriv'd both of *Baptism* and the *Lord's Supper*. And can have them no otherwise than in an *Heathen Country*, and as the *Primitive Church*, in times of *Persecution*, under Peril of the Lawless *Mobb*, or of *Authority*.

In this Great Distress, they of the *Church* in *Aberdeen*, much Superior in Number and Substance to the *Kirk Party*, have humbly Addressed to Her Majesty, Representing the Deplorable-ness of their Condition, and Imploring Her Majesty's Protection, at least, for their *Consciences* — But they must bear their *Chains* — And yet they rest fully Assur'd of Her Majesty's good *Inclinations* towards them, and doubt not in the least of the *Sincerity* of Her Majesty's Professions when She came to the *Throne*, of Her being truly *Episcopal*, as She had been Educated. But they Pity the *Necessity* She is brought under by the *Mis-Representations* have been made to Her of the State and Strength of the *Faction*, in that Kingdom, as well as in *England*. And they Pray it may not Prove to her *Detriment*, as it did to her Royal Grand Father, who was thus Perswaded, by the *Artifice* of *Designing Men*, to his own *Destruction*, and of the *Church* and *Nation* with him.

They Pray for Her Majesty. And commit their Cause to God.

Alas ! Poor *Church* of *Scotland* ! Alas for *Episcopacy* in these Kingdoms ! Which is no more of *Divine Right* in *ENGLAND* than in *SCOTLAND*. There is but one *Episcopat* in the Whole Earth, of which each *Church* is a *Part*. And they us'd to be Concern'd for each other, as *Members* of the same *Body*. But by our Unconcernedness now for the *Church* of *Scotland* ; by the Experience of the last Age, and the Current



rent of this, we may *Compute*, That if *Episcopacy* be not *Restor'd* in *Scotland*, it will be *Abolish'd* in *England*— As before. The *Faction* in *Scotland* have *Declar'd* it. And in *England* they will not *Deny* it. And who is there to *Hinder* it!

I wou'd Ask any Moderate Good-Natur'd *Dissenter* in *England* [ for such I know there are ] Whether they wou'd not think it *Persecution* and a *Design* of utter *Extirpation*, if they were *Prohibited* from having their *Children Baptiz'd* in their own *Communion* ? And after being *Rabbl'd* for this, instead of *Redress* or *Protection*, shou'd be Answer'd, let the *Laws* loose upon them. And if the *Bishops*, if the *Convocation* shou'd be the *Promoters*, of this, and *Address* for it, whether they wou'd not be call'd *High-Flyers*, of a *Persecuting Spirit*, &c?

And even this, wou'd not be so severe upon the *Dissenters* here, as the *Hindring* of *Episcopal Baptism* is upon the *Church* in *Scotland*. Because the *Presbyterians* here do *Acknowledge*, as likewise in *Scotland*, the *Validity* of *Episcopal Ordination* ( from which their first *Reforming Presbyters* did *Derive* their *Mission* and *Authority* ) and consequently of their *Baptisms*. Whereas the *Presbyterian Ordinations* are *Deny'd* by us, and consequently their *Baptisms* to be *Valid*, more than if *Administred* by a meer *Lay-Man*, or *Woman*, in *Case of Necessity*. Nay it is worse, for here meer *Lay-Men* ( for such are their *Presbyters*, if their *Ordination* is not *Valid* ) take upon them, not only in one single *Case of Necessity* ( as *Uzzah* thought ) but *Ordinarily* and of *Right* to *Invade* the *Sacred Office*, in all its *Parts*, and that in direct *Opposition* to the *Priesthood* *Ordain'd* by *God*, like *Korah*; and so make it a *Stated Schism*. Therefore, tho' they may with a good *Conscience*, and pursuant to their own *Principles*, come to our *Baptisms*; yet we cannot go to theirs. And therefore, if all *Presbyterian Baptisms* were *Forbid* in *England*, it cou'd not be such an *Oppression* in *Conscience* upon them, as the *Forbidding* of *Episcopal Baptisms* in *Scotland* is to the *Church* there.

And suppose we shou'd Turn upon them the *Argument* made use of in the *Representation* of the *Commission* of the *General Assembly* to the *Prliament* in *Scotland* ( *Inserted in Wolf's Script. Appen. Num. 1. p. 2.* ) against any *Toleration* to the *Church* there, which they call *Establishing Iniquity by a Law*,  
K and

and give this Reason, that there can be no just Ground to desire or Grant such a Toleration. Seeing there was never in any Nation a Toleration allowed, where there was no Pretence of Conscience against Joyn-Communion. As to the Impudence of their Assertion, it is like *Themselves*! To out-face the Sun at Noon-day! Are not our Objections against their Ordinations, and the Corruption of their Doctrins, in many Particulars besides those before mention'd, so much as a Pretence of Conscience against their Communion!

But what Pretence of Conscience had they against our Communion since the Restoration, 1660, in Scotland? Where all the present Pretences of the English Dissenters were taken out of the way, to Try to Please them! There was no Liturgy, nor any of our Ceremonies. And they cou'd not object against our Doctrine. Let them shew any Pretence but that of Episcopacy. And it was Moderate enough God knows! It was little more than their own Moderatorships, except the Episcopal Ordinations, to keep up the Frame of the Church; and which they themselves Dare not say are Invalid, because it wou'd Destroy their own Reformation, as they call it. And therefore they might have Comply'd even with that Episcopacy too, upon Point of Conscience. And so they had no Pretence whatsoever against Joint-Communion. Which Argument they now as Falsly as Foolishly wou'd Turn upon the Church.

But it quite Destroys all the Pretences of their Brethren in England, even to a Toleration here! Yet they are Brethren still, for they are against Episcopacy. And so are the Presbyterians in Holland, for the same Reason, tho' their Grand Enemy Erastianism Reigns there, more than in any Part of the World. Yet they Dare object it against the Church of England! And Practise it Themselves (as before is shew'd) when it will serve their Cause. They can joyn with Erastus, or the very French Papists (whom they Invited over in Forty One) against the Common Foe Episcopacy. With which they are now making Root and Branch Work, when they will not suffer them to Baptize their Children. It is like the Egyptian Tyranny, commanding Us to throw out our Children [not excepting the Females] that they may not Live. The one respected only Bodily Life, but this Concerns their Souls.

And



And tho' we know that the *Presbyterians* lay very little Stress upon *Baptism*, and will let their own Children Die without it, rather than Baptize them Privately, or not upon one of their *Preaching-Days*, as is common in *Scotland*; Yet is it not a Terrible Imposition upon their Conscience, who think otherwise. That the *Presbyterians* will neither Baptize their Children themselves, if sent for to their Houses, upon never so Apparent Danger of Death; nor suffer any others to do it.

Yet Mr. *Ridpath* would make us believe, that the *Episcopal* Clergy in *Scotland* enjoy not only a Toleration, but a Comprehension too! And that there is no Oppressing of Tender Consciences there! Would the *Dissenters* be Content with such a Comprehension in *England*?

The *Acts of Uniformity*, 1. *Eliz.* 14. and, *Char.* 2. yet unrepealed, inflict Severe Penalties upon any who by Word or Writing, shall Declare or Speak any thing to the Derogation, Depraving, or Despising of the Book of Common-Prayer. Yet it is, Pelted every day, from Press and Pulpit, in Coffee Houses, and both Publick and Private Conversation. Would the *Dissenters* take it well, if the Convocation shou'd Address Her Majesty to Issue her Royal Proclamation, and Command her Judges and all Officers, to see those Laws put in due Execution; and shou'd give this as an Answer to Mr. *Calamy*, and the rest of their Writers? As the General Assembly has done in *Scotland*, in Answer to the *Cyprianick* Age, and other Consutations of their Schism, wrote by the *Episcopal* Clergy there. But have now stopt their Mouths, by an Act making it High Treason to Speak or Write in Defence of *Episcopacy*, or against their *Presbytery*. And other Answer give they none, And the *Dissenters* here Cry up their Moderation!

Lord how long wilt Thou look upon this?

*The Lord Chancellor Puckering his SPEECH, deliver'd in the House of Lords, in the Year 1588. Taken out of the State Worthies. 2d Edit. 1679. p. 607, 608.*

“**Y**OU are especially Commanded by her Majesty to  
 “take heed, that no Ear be given, nor Time afforded to  
 “the wearisome Sollicitations of those that commonly be  
 “Call'd Puritans, wherewithal the late Parliaments have been  
 “exceedingly Importun'd; which sort of Men, whil'st that  
 “(in the Giddiness of their Spirits) they Labour and Strive  
 “to Advance a New-Eldership, they do nothing else but Disturb  
 “the good Repose of the Church and Commonwealth; which  
 “is as well Grounded for the Body of Religion it self, and as  
 “well Guided for the Discipline, as any Realm that Confesseth  
 “the Truth. And the same is already made good to the  
 “World by many of the Writings of Godly and Learned Men,  
 “neither answer'd, nor Answerable by any of these New-  
 “fangled Refiners. And, as the case standeth, it may be  
 “doubted, whether they or the Jesuits, do offer more Danger,  
 “or be more speedily to be repress'd. For albeit the Jesuits  
 “do Emplay the Hearts of her Majesty's Subjects, under a  
 “Pretext of Conscience, to withdraw them from their obedi-  
 “ence due to her Majesty, yet they do the same but closely,  
 “and in Privy Corners. But these Men do both Teach and  
 “Publish in their Printed Books, and teach in all their Con-  
 “venticles, sundry Opinions, not only Dangerous to a well-  
 “settled Estate, and the policy of the Realm, by putting a  
 “Pique between the Clergy and the Laity, but also much De-  
 “ragatory to her Sacred Majesty, and her Crown, as well by  
 “the Diminution of her Antient and Lawful Revenues, and  
 “by Denying her Highness Prerogative and Supremacy, as  
 “by offering Peril to her Majesty's safety in her own King-  
 “dom. In all which things, (however in other Points they  
 “Pretend to be at War with the Popish Jesuits) yet by the Se-  
 “paration of themselves from the Unity of their Fellow Sub-  
 “jects, and by Abasing the Sacred Authority and Majesty of  
 “their Prince, they do both Joyn and Concur with the Je-  
 “suits in opening the Door, and Preparing the way to the  
 “Spanish Invasion that is Threatned against the Realm, &c.

Obs-



## Observations upon this SPEECH

1. It is not so strange, that the *Puritans* in 1588, shou'd be Instrumental in the *Spanish Invasion* against a *Queen*, who kept a *Severe* but *Just* hand over them; as that the *Presbyterians* in 1641, shou'd invite the *French* over hither against a *King*, who had so *Wonderfully Exceeded* in his *Favours* to them;

And their *Treason* was *Detected*, and their *Letters* taken which they wrote to the *French King*; who being then in his *Minority*, and his *Affairs Embroil'd*, by a *Rebellion* against him in his own *Country*, cou'd not *Assist* them with an *Armada*; but his *Chief Ministers*, first *Cand. Richelieu*, and after *Mazareen* did help them to *Form* and *carry on* their *Rebellion*, from *First* to *Last*. And pretended to *Vindicate* themselves herein by way of *Retaliation*, for *K. Char. 1.* having sent an *Army* to assist those who were in *Rebellion* against the *French-King* at *Rochelle*.

Let me here *Observe* how *Differently Oliver* did *Act* the *King*, in the *Beginning* of his *Reign*, who *Rejected* the first *Foreign Address* that was made to him by the *City of Bourdeaux*, then in *Rebellion* against the *French King*, and said, *That such Examples were no way to be Encourag'd by him.* So far he had a true *Notion of Royalty*, that if *Kings* wou'd not *Assist* each others *Rebels*, but rather *joyn* together against them, it wou'd keep all *Kings* more *Secure*, and make *Rebellion* any where *Impracticable*. And tho' they may serve a present *Turn* by it, in time of *War* or other *Exigence*, it never fails to come *Home* to them, at one time or other.

*Cardinal Richelieu* was more than *Revenge'd* for *Rochelle*, by the *Assistance* and *Direction* he gave to the *Scots-Presbyterians*; and sent them a more *Powerful* and *Wicked Engine* than the *Spanish Armada*, their *Cursed Solemn League and Covenant*, which, *Mutatis Mutandis*, is word for word the very same with that call'd *The Holy League*, which under the *Name of Preserving Religion*, had rais'd that *Terrible Rebellion in France*, which almost *Ruin'd* the whole *Nation*. And as that *Holy League*, which was worded to be for the *Preservation of the Kings Majesty's Person and Authority*, in the *Preservation and Defence of the Roman Catholick Religion*, did *Murder* their *K. Hen. 3.* who

Liv'd

Heath's  
Chron. ad  
Ann. 1653  
p. 243.

Liv'd and Died a Zealous Roman Catholick: So our Solemn League which was worded in the same manner, in Defence of the King and the Protestant Religion, did Murthur K. Char. 1. who liv'd and died a most Zealous Protestant.

And as the first Puritans in the Reign of Q. Eliz. were the Spawn of the Jesuits and Popish Emissaries, such as Heath, Cummin, &c. Who Broach'd among us the Enthusiastical Notions of being sent forth to Preach by the Impulses of our own Spirits, without any outward Ordination by Man; And run down Liturgies, as a Dead Form; and set up, in Opposition to them, the Extempore Babbler (as it was in most of them) for the more Spiritual way; and this on purpose to Divide and Distract the Church of England, as was evidently prov'd before the Queen and Council by their Letters of Mission taken with them, and even their own Confession, when Palpably Detected and brought to Justice: So have they run on in the same way, from that day to this, and have been Acted by Popish Councils and Measures, [tho' All of them knew it not] as to bring in the Spanish Invasion, in that Reign; so afterwards the French Designs, to the Ruin of our Church, and of our Monarchy.

2. We may observe from this Speech, how Troublesome they have always been to Parliaments; Importuning and Soliciting them without End. And that it was the Opinion of this Wise Queen, that no Ear was to be given, nor Time afforded them; for she saw the Fatal Consequences, we have since experienced!

3. That tho' their Pretences were fully Answer'd by the then Learned Divines, and so Confuted that they could make no Reply; yet that they still Clamour'd as much as ever, Re-Printed their Objections in New Books, with which they fill'd the Nation; and carry'd it on in their Conventicles, with Undaunted Assurance!

4. That one of their Main Engines was, to Blaken the Clergy to the Laity, and as it is worded in the Speech, to make a Pique between them.

5. That as their Doctrine was Anti-Monarchical, so Danger was Apprehended to the Queens Person from them.

I pray



I pray God our present *Queen* may not stand in *History*, one *Instance* more of *Presbyterian Gratitude*, after Her Royal Father and Grand-Father. Let her rather *Triumph* over them, as *Q. Elizabeth* did, and *King Charles* 2. after the *Oxford Parliament*.

When She takes the same *Method* with them, She will have the like *Success*.

She has seen *Both Methods Try'd* before her; and the *Issue* of *Both*, more than *Once*; even as often as either of them has been *Try'd*.

O! Let me not in this too Prove a *Cassandra*.

NUMB. IV.

Geneva Apr. 15. 1704. N.S.

I Remember I told in some of my Former, of one Mr. *Osterwald* a Minister of *Neufchattel*, who has Establiſhed in the Churches belonging to that *Principality*, A *Set Form of Prayer*, in Imitation of the *English Lyturgie*; he has engag'd them to observe the *Chief Festivals* of the *Christian Religion*, and endeavours all he can to bring them to a near Conformity with the *Church of England*, being Convinc'd that it is the most Conformable in all *Respects* to the *Ancient Primitive Church*. I believe in Process of time the *Holy City of Geneva* will be in some nearer degree of Proximity to us than it has been hitherto, and that by the means of three or four of their *Ministers*, who are Men of *Piety and Learning*, and free from Prejudice. They propos'd not long ago to Reform some of the *Weekly Sermons*, and instead of them to Establiſh a *Sett Form of Prayer*, intermix'd with *Psalms*, and Reading of the *Scriptures*. This Proposal met with Opposition from a great many of the *Old and most Biggoted Ministers*, who Represented that such *Innovations* were *Dangerous*, and that this was a laid Design to introduce the *English Lyturgie* among them. The *Magistrates* hearing of this Division among the *Ministers*, gave Orders that three *Ministers* might be Deputed from each *Party*, to Inform them fully of the State of the *Debate*; and accordingly the *Ministers* pleaded their Cause Solemnly before the *Council*. Above two *Thirds* of the *Magistrates* were for the *Alteration*, to have many of the *Sermons* abolish'd, and

a. Set

a *Sett Form of Prayer* Established in their place; but they were unwilling to make this Change without the *Unanimous Consent* of all *Parties*, and they deputed Six of their Number to have a Conference with those who opposed the Change, and to Convince them of the Reasonableness of it, and that they had no Design to bring in any Innovation, but what might tend to the Advancement of Religion. They have at last agreed the Matter, to Retrench some *Sermons*, but not so many as was intended, and to Establish a short *Form of Prayer*, which the *Ministers* are now Preparing,

For Application of this Letter, I refer to *Wolf Stript*, p. 49, 50.

NUMB. IV.

NUMB. V.

THE 15th. Day of March last, being Wednesday the Weekly Mercate at Edinburgh, there was a *Procession* brought from the *Low Council-House* by the way of the *Talldark*, and in View of the Mercate People, and along the *Lucken-Booths* to the Cross, by Orders of her Majesty's Privy-Council, which was our Blessed Saviour's Picture in *Tallie-Douce* upon the Cross; this was carry'd upon the Point of a *Halbert* by a *Towns-Officer*. The *Hangman* and his *Man* follow'd after, both Array'd in *Priests-Vestments*, with *Crucifixes* upon their Foreheads, and every one of the *Officers* carry'd something: In this Manner they came to the Cross, where there was a Fire prepared. Into which they put our Blessed Saviour's Picture, the *Priests-Vestments*, the *Crucifixes*, together with some *Consecrated Wafers*, the *Vulgar Latin Bible*, and some other Books, and Burnt them all. They beat the Sides of the *Chalice* together, and having thrown it into the Fire they took it out again, pretending they would sell it and give it to the Poor.

I have Inquir'd further into this Account from *Edinburgh*, it not being Easy to be Believ'd, in a *Christian Country*; and I have it from Undoubted Hands, and can now give it to the Reader for a Certain Truth. And there were several other Aggravating Circumstances, which are not here set down. I desire to make the following Observations upon this.

1. The



1. The *Vulgar Latin Translation* of the *Holy Bible*, tho' not so Good as our *English Translation*, in the *Main*, is Better in several *Particulars*. However it is as much the *Bible* as *Ours*. We all here, *Dissenters* as well as others, Appeal every day from our *English* to the *Original*, in *Disputed Texts*. Must therefore our *English Bible*, if any *Error* or *Mistake* is found in it, be *Burnt*! Wou'd not this be call'd *Burning* the *Holy Scriptures* of *God*! As much as the other. There are various *Lectiōs* of the *Originals*, as well as *Translations*. Must all be *Burnt*! Then there may not be a *Bible* left in the *World*!

2. Our *Dispute* with the *Church of Rome* concerning *Transubstantiation*, relates to the *Manner* of *CHRIST's* *Presence* in the *Holy Sacrament*.

But all *Christian Churches* do Retain the Words of our *Blessed Saviour* and own, that it is His *Body and Blood*, tho' they cannot, nor ought to *Presume* to Define the *Manner*, because it is not *Revealed*.

Now to take that which we own to be the *Body of Christ*, in an *Ineffable* *Manner*, and to *Burn* it by the Hands of a *Hangman* — —! *Horresco referens* — —

3. Tho' I think all *Pictures of God the Father* to be utterly *Unlawful*, as being most *Expressly Forbidden* in the *Holy Scriptures*, as well as against *Sense* and *Reason*. And tho' the *Picture* of our *Blessed Saviour* as a *Man*, comes not under that *Prohibition*, because he was Really a *Man*; yet I think such *Pictures* of Him, do rather *Depress* and *Lessen* our *Notion*, even of his *Humanity*, which is not *Adorable* but upon the Account of his *Hypostatical Union* with the *Divinity*, which cannot be *Express'd* in a *Picture*; and therefore I cou'd wish, that there were not one such *Picture* in the *World*: Yet still, to *Crucify* the *Picture* of our *Saviour*, to *Thrust* a *Spear* into its *Side* (where the *Top* of the *Halbert* went in, in this *Procession*) and to *Burn* it by a *Hangman*, is most *Abhorrent*, it is *Executing* of Him in *Effigie*, and as *Great Contempt* of Him as any *Heathen* or *Jew* cou'd shew. It wou'd not be *Born* among the *Mahometans*. They have a *Greater Veneration* for *Christ*. And such a *Procession* in *Constantinople*, wou'd have been *Punish'd* with *Death*.

4. A *Cross* is no *Picture* or *Resemblance* of any *Person*. But a *Proper* and *Lively* calling to *Mind* the *Passion* of our *Blessed Saviour*. And, as such, was us'd in the *Primitive Church*. And *Crosses* stand still upon the *Churches* in *Geneva*. But the *Scots-Presbyterians* are the *Abhorring* of all *Flesh*. L The

The *Test* in *Japan* for a *Christian*, is the Trampling upon the *Cross*. This is thought a Sufficient Indication, that he who do's it is no *Christian*. By this the *Dutch* Secure that Trade to Themselves. Yet I fancy wou'd Startle at Burning the *Bible*, or the *Holy Sacrament*, by which they Commonly Swear. For none upon Earth come up to the *Scots-Presbyterians*.

5. The *Prophaning* of a *Chalice*, or any thing Dedicated to *Holy Uses*, is their Proper Food. They have Liv'd upon it, ever since their *Reformation*. They know no such Sin as *Sacrilege*, except in taking a Ragg from their *Covenant*!

6. Their Rage against the *Vestments* of a *Popish Priest*, was equally meant against those of the *Church of England*. They call our *Surplice* a Ragg of the *Whore*, &c. and will Burn them, and Us too, by the Hands of the *Hangman*, whenever it is in their Power. Are the *Vestments* our Quarrel with the *Church of Rome*? The *Vestments* of the *Clergy* are Seperated for *Holy Use*. But the *Persons* who are Dedicated to God are more Sacred than *Things*. The *Person* of *Aaron* was more Sacred than the *Temple*, as being a nearer Type of *Christ*. And to have Rob'd *Aaron* of his *Vestments*, or to have *Prophan'd* them, wou'd have been Greater *Sacrilege*, than to have *Prophan'd* the *Utenfils* of the *Temple*. And to Dress an *Hangman* in the *Robes* of a *Priest* of God, is such a *Contempt* of God as wou'd not have been born among the *Heathens*. They have a Greater Regard for *Religion*, than a true *Presbyterian*!

7. It is most Astonishing, that all this shou'd be done by the Face of *Authority*, by Order of the *Privy Council*, tho' *Presbyterians*. That they shou'd not have Consulted their *Honour*, at least, to Act such a Publick *Despise* to *Religion*, Deliberately, and in Cool Blood, as must make the *Ears* of all that Hear it to Tingle, and Render them most *Odious* and *Detested* to the whole *Christian World*!

8. I know nothing in *History* Equal to this, but what Proceeded from the same *Spirit*, which Possess'd the *Reforming Lords* and *Commons* in *England*, in the Year 1644. When Forming their *Directory*, which they set up in Room of the *Common-Prayer*, it was under Deliberation, whether they shou'd Retain in it the *Creed* and the *Ten Commandments*? Which being put to the *Question*, it was Carry'd in the *Negative*. And they were *Rejected*; and are not in the *Directory*. This you will see in the *Lord Clarendon's History of the Rebellion*. Vol. 2. Book viii. p. 452, 453.

Thus



Thus we find, that it is not *England* or *Scotland*, which of them is the Worst? But the *Faction* the *Party* the *Devil* in either, who is now let Loose again, in the same *Shapes* in which he Appear'd formerly. And will go as far in the one *Kingdom* as in the other, where he is not *Resisted*.

The *Lord* Rebuke him. And his Cursed *Agents*,  
And *Deliver Us* from them.

A M E N.

June 10.

1704.

## P O S T S C R I P T.

June 22. 1704.

THIS day I saw a Letter from *Edinburg*, with this Note \* A Great of Mr. \* *Webster's* Prayer, last Sunday (says the Letter) *Ring-leader in Edin-*  
from an Hearer. His Words were these, *We Thank thee, burgh.*  
O Lord, for Supporting the Cause of thy own People in our Neighbour Nation, by putting it in the Hearts of the Godly Lords there, so Stoutly to Oppose the very Wicked House of Commons.

I thought the Reader wou'd forgive me to tell him this Piece of News in a *Post-script*, the foregoing Sheets being almost wrought off, that I cou'd not Insert it in its proper Place. And I thought it worth the while, for these Reasons.

To shew how the *Whiggs* and *Dissenters* Reckon themselves all One Body in *England* and in *Scotland*. And Concern themselves mutually for Each other.

And shou'd it not be so with the *Church*!

To Cure, if possible, that *Fatal* and *Sleepy* Notion in too many here, that we are not Concern'd at what they do in *Scotland*. That the *Dissenters* Here and There, are two Sorts of People. And that they in *Scotland* have no design upon *England*. And that it is only their *Impertinence* to Meddle with our Affairs Here. No, it is their *Business*. And they are truly in the Right of it. For the Cause of the *Dissenters* can never Stand in *Scotland*, unless it Prevail in *England*. And their Party, as their Principles, are one and the same in Both Kingdoms. The Chief Council of whom, and the Principal Managers are *English Whiggs*, whose CABAL in

L. a

London.

*London*, give out the *Necessary Orders*, through the whole *Body*, as well in *Scotland* as in *England*. As before in *Forty One*; in the *Rye-House Conspiracy*; in *Monmouth's Rebellion*, &c.

They begin in *Scotland* what they Intend to bring into *England*. This is a sure *Index*, as it was in the Times of *Forty One*. Thence came the *Covenant*. And there began the first *Up-Roars* and *Tumults* against *Episcopacy*, the *Lyturgy*, *Ceremonies*, &c. which soon after *Flow'd* with a Strong *Tide* into *England*.

And now see what they have Begun in *Scotland*, in far Greater *Tumults* than those (of *Women* only at first) which they Rais'd in the Reign of King *Char. I* Even of 700 *Men* in *Arms*, expressly Renouncing Queen *Ann*, and *Declaring* that they will have none but a *Presbyterian* to *Reign* over them: And that their *Covenant* for the *Extirpation* of *Episcopacy* must be brought again into *England*. Yet no Notice taken of this, by the *Dexterity* of their *Managers* Here. At the same time that the Nation is fill'd with the *Noise* of a *Scotch-Plot*, on the other Side; the Bottom of which is not yet found out. I hope it will in the *Scots-Parliament*. But here is *Treason* and *Rebellion* Acted in the Face of the *Sun* by the *Presbyterians*, and no *Inquisition* made after it, tho' it cannot be Deny'd, and their *Declarations* Publish'd in *Print*. Yet none are *Alarm'd*! No *Jealousies* or *Fears* on that Side! Which makes good the *Character* given of *Us*. That the *English* believe every thing they *HEAR*, but nothing that they *SEE*.

Our *House of Commons* is *Insulted* by their *High-flyers* (they are all *High-flyers* there) Openly in their *Pulpits*, and call'd very *Wicked*, because they are *True* to the *Church*, and wou'd not put the *Power* of *Destroying* Her into the Hands of the *Dissenters*, tho' they Allow them a Full and Free *Toleration*: At the same time, that they not only Refuse any *Toleration* to the *Church* there, but have made it *High Treason* to *Speak* or *Write* in Her Defence; And deny Her the *Liberty* to Administer either *Baptism* or the *Lord's Supper* to those of her own *Communion*. And visibly Design, and Conceal not their Intention, totally to *Extirpate* Her, that She may Rise no more. Which they have, now in this *Reign* again *Vowed*, with the Engagement of *Lives* and *Fortune*, in the *Declarations* of both their *Provincial Synods*, at *Edinburgh* and *Glasgow*, which are *Printed* in the *New Association*.

And



And the more *Fiercely* they go on, the greater *Moderation* we put on, and *Passive-Obedience*! If any Speak in Behalf of *Episcopacy* now in *Scotland*, he is *Hang'd* by *Law*. And here, where the *Law* stands yet for the *Church*, such an one is *Stigmatiz'd* and *Branded* as an *High-Church-Man* and a *Papist*. None must speak of the *Dissenters*, but with *Profound Respect*! Nor mention what they have formerly done, or are now a Doing! The *House of Commons*, and those *Lords* who are for Preserving our Present *Laws*, the *Corporation* and *Test Acts* (to keep the *Dissenters* out of *Power*) are *Legion'd*, and *Million'd*, and *Observer'd*! And made the *Jest* even of *Scots-Whiggs*! Such a *Scene* was never seen before, nor will believ'd in after *Ages*!

But they have a *Timecoming* in View, and they *Hope* near at hand, when the *Church of England*, and *Old-England* shall be no more!

#### AVERTAT DEUS.

The following Letter, tho' of an old date, I have Inserted to shew what sort of *Things* their *Preachers* and *Kirk-Judicatories* are, to which All must now Submit.

S I R,

30 March. 1704.

“ Yesterday *Baillie* dree'd his Repentance according to the  
 “ Order of *Council*. But had a great deal of *Respect*  
 “ shew'd to him by the many *Salutations* he receiv'd, and even  
 “ Concern for him, by the *Tears* of many *Gentlewomen*; As  
 “ soon as he came off the *Pillory*, the great *Crowd* of *By-stand-*  
 “ *ers*, waving their *Hats* in the *Air*, gave him *Three* several  
 “ *Huzzah's*, and Accompanying him to the *Nether-bow*, where  
 “ he was deliver'd to three *Companies* of the *Foot Guards*,  
 “ gave him a *Fourth*; being with much difficulty kept up from  
 “ throwing of *Stones* at his new *Guard*, who at the *Mutresy-*  
 “ *hill* deliver'd him to two *Troops* of *Dragoons*, who had *Or-*  
 “ *ders* to carry him to the *Castle* of *Blackness*. They say,  
 “ When he was on the *Pillory*, a *Country Woman* who had  
 “ come into the *Mercate*, ask'd her next *Neighbour*, Why  
 “ such an *Honest-like Man* ( for he was in good *Dress* ) stood  
 “ in that *Scandalous Place*? Was *Inform'd* of the *Cause*; and  
 “ then said, in the hearing of several, That she minded  
 “ to have seen a very *Honest Woman* *Scourged*, and put upon  
 “ that *Place*, and thereafter sent to the *Plantations*, for *Aver-*  
 “ ring

\* The chief Saint of the Covenant. See his Extraordinary History, Intituled Ravillac Redivivus. Printed for Walter Kittleby at the Bishops Head in St. Pauls Church-yard.

"ring she had seen Major \* Weir lying with another Man's Wife. Who that same Day 12 Month at a Stake confes'd that and much worse. She made no Application, but the Story being in every body's Mouth, I have written it to prevent a Vacancy.

"I waited on the Brethren this Morning; Prayers said, Rolls call'd, Minutes of the last Sederunt read, Mr. Stirling presented a Letter from Mr. Brown, Minister of Glasgow, to this purpose, as near as I can remember;

"Upon Sunday last, Mr. John Hepburn Preached and Baptized within four Miles of this Place. There was a great Confluence of People from the Neighbouring Parishes, and he has appointed a meeting next Sabbath, within a Mile of this Town, his Design being to raise a Schism in this Kirk, and I fear is set upon this way by the Enemies of Christ's Kingdom; too it's like he is so blind as not to see it. But I wish the Reverend Assembly wou'd take a speedy way to extinguish this Flame, lest as a Fire kindled in one Corner of a City consumes the whole; it may Burn this poor Church to Ashes.

"This being Read, and Hear'd with a great deal of Attention, and by some call'd a great Letter; There was an Overture brought in for putting the Church Discipline in Execution against Hepburn, and one Mac Millan, formerly Depos'd by the Synod of Galloway.

"After this, they nominated and instructed their Commission, and it being propos'd that Seven Ruling Elders, and Fourteen Ministers shou'd be a Quorum, it was Objected by Mr. Foyers, Minister at Stanhouse, Fourteen was a very improper Number, there having once been in this Land so many Bishops. Upon which Grave and weighty Consideration, the Number was augmented and made Fifteen. This done, and some Petitions Read, we adjourn'd till four of the Clock, to my great Contentment. At which time we met; and, after a good Sturdy Prayer we fell to our Synod-Books, and upon them had some very Learned, and one very Odd Remark.



" 1. The Synod of *Argyle* Ordered one of their *Presbyteries*  
 " to Separate a Man from his Wife, because he was Married,  
 " by a Husbandman in *Lochaber*, albeit they had Co-habited  
 " as Man and Wife several Years.

" 2. The Synod of *Murray* had Order'd a Married Woman,  
 " who judicially Confess'd *Adultery*, to be proceeded against  
 " as a Slanderer of her self, the pretended Adulterer having  
 " by Oath clear'd himself. These two Cases were earnestly  
 " press'd by some to be very well worth the Consideration of  
 " the Assembly. But that was Shifted.

" I will trouble you only with another.

" It was Remark'd by the *Visitors* of the *Synod-Books* of *Aberdeen*,  
 " That that Synod without any legal Proofs of his  
 " being Guilty of the Crimes laid to his Charge, had Order'd  
 " the *Presbytery* of *Garioch* and *Turref* to Excommunicate sum-  
 " marly *Rofs* of *Rot-maes*.

" Mr. *Huy* Minister of *Birs*, said that the reason why the  
 " Synod had proceeded against that Person after that Method,  
 " was, because he was a very Debauch'd and Profligate Man,  
 " it being most certain that he had lain with Five several Wo-  
 " men at one and the same time, and that all the Five prov'd  
 " with Child; and to the foresaid *Presbyteries* Confess'd their  
 " Great Sin with that Abominable Man.

FINIS.

CON-

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